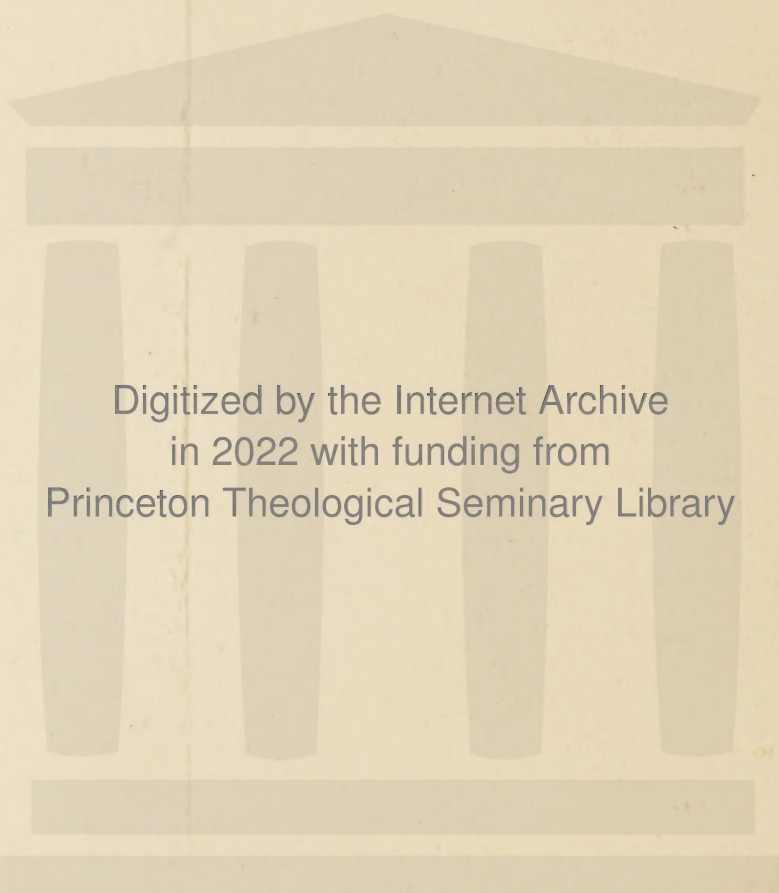




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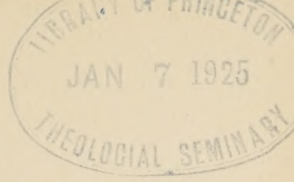


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PHILOSOPHICAL TERMS IN THE
MOREH NEBUKIM



COLUMBIA UNIVERSITY ORIENTAL STUDIES
Vol. XXII

PHILOSOPHICAL TERMS
IN THE
MOREH NEBUKIM

BY
ISRAEL EFROS, PH.D.

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SHANGHAI

לאבי ורבי

ר' דוד שליט"א ב"ר ישראל אייזיק ז"ל

אשר משחר חיי

לא זזה ידו האוהבת מתוך ידי

ויטע בלבבי רגשי כבוד ויקר

גם למורה וגם לנבוכים—

הנני מקדיש פרי עמלי זה

למזכרת תודת־תלמיד ואהבת־בן.

FOREWORD

The following work is an outgrowth of a plan to write an encyclopedia of Medieval Jewish Philosophy,—a plan which when realized will consist of two volumes, the first volume to contain the subject matter of the thinking of Jewish philosophers in the Middle Ages, and the second to comprise their Hebrew philosophical terminology.

In this special study of the Moreh Nebukim, I have attempted the following:

1. To bring together in alphabetical sequence the philosophical terms—as well as names of authors and works—found in the Tibbon-translation accompanied by the original Arabic expressions, Harizi equivalents, and English explanation. I have omitted, however, any term or expression of Harizi which is paraphrastic or identical with that of Ibn Tibbon. Of course, it was not always easy to determine whether a term is philosophical or not. In cases of doubt, I preferred sinning by commission, rather than by omission.

2. To give some of the leading ideas of Maimonides about the terms, especially in so far as they shed light on the philosophical meaning and implication of the terms.

3. To add occasionally to the explanation of the terms whatever glosses I had to make on the text, either of the Arabic or of the Hebrew translation. The text of Harizi calls for a great many glosses indeed, but only a few could be given in this work.

Of the works consulted more frequently, mention should be made of the following, which are cited in abbreviation:

S. Munk *Le guide des égarés*, Paris, 1856 (abbrev. Munk)

- M. Friedländer *Guide of the Perplexed*, London, 1885 (abbrev. Friedländer).
- Maimonides *Millot ha-Higgayon.*, Pressburg, 1833 (abbrev. MH).
- Palquera *Moreh ha-Moreh*, Pressburg, 1837 (abbrev. Palquera or P.)
- Narboni's commentary on the Moreh Nebukim, ed. J. Godenthal, Vienna, 1852 (abbrev. Narboni).
- Samuel ibn Tibbon *Perush meha-millot zarot* (Abbrev. PMZ).
- Joseph Caspi '*Ammude kesef u-maskiyot kesef*, ed., Solomon Werbluner, Frankfort-on-Main, 1848 (abbrev. Caspi).
- Kaufmann *Attributenlehre*, Gotha, 1877. (abbrev. Kaufmann).
- Horten *Die Theologie des Islam*, Leipzig, 1912 (abbrev. HTh.)
- Jurjani's *Kitab at-ta'rifat*, ed. Flügel (abbrev. Jurjani).

I have also permitted myself to use the following abbreviations: M—Maimonides, T—ibn Tibbon, H—Harizi.

I am under obligation to Prof. Alexander Marx, Librarian of the Jewish Theological Seminary of America, for placing at my disposal the *editio princeps* of the *Moreh* (indicated by R) and the following manuscripts: MS. Sulzberger (S), MS. Adler 265 (A), MS. Adler 308 (B), and MS. Adler 1772 (C). I am deeply indebted to Prof. Richard Gottheil, editor of the Series in which this book finds such worthy company, for reading these pages in proof and for making many valuable corrections and suggestions. To Prof Louis Ginzberg I am much beholden for enriching this work with his learned notes dealing with the history of the terms and showing the influence of the Talmudic and Midrashic as well as Rabbinic literature on the great translators. And finally I take pleasure in acknowledging my obligations to my good friends: Mr. Wm. Levy, Mr Julius Levy, Mr.

Israel Silberstein and Mr Mano Swartz, for making it possible for this work to see the light

The edition of the *Moreh Nebukim* used is that of Wilna, 1904; and references are usually made to part, chapter and page.

Baltimore Hebrew College.

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PHILOSOPHICAL TERMS IN THE MOREH NEBUKIM



אבובכר אלזאיג, אבובכר ן' אלצאיג, אבובכר בן אלצאיג, אבן בכר אבן
אבובכר Ibn (or Abu) Bakr Muhammad ibn al Sa'ig
(or ibn Yahya), surnamed ibn Badja, known to the Latin
world as Avempace, flourished in the earlier part of the
twelfth century. He was a close disciple of al Farabi and
the first philosopher in the Muslim West. See I.74, 128;
II.9 (H אלצאיג); II.24 (H בן אלצאיג); and III.29
where reference is made to a non-extant commentary of
his on Aristotle's Physics.

אבונצר אלפראבי, אבונצר Abu Naṣr Muhammad ibn Tarkhan
al Farabi (c.870|950), Muslim philosopher, whose para-
phrases of Aristotle formed the basis for Avicenna's system
and left a permanent impression on the logic of the School-
men. In I.73, H אבונצר (אבי ישע). In I.74, 129, H הישמעאלי
ן. In II.15, H הישמעאלי the final *mem* being a mis-
take. Was the name here omitted inadvertently or did
al-Farabi enjoy such prominence that H. found it suffic-
ient to refer to him merely as "the Muslim"? See also
II.18 where H. omits the passage referring to Abu Naṣr.

אבן אפלה האשבילי Abu Muhammad Jabr ibn Aflah who lived
in Spain in the beginning of the twelfth century, author of
Kitab al-hiyat, "Book of Astronomy", which is an abstract
of the Almagest.—(Munk) II.9, 25. Ar. אבן אפלה אלאשבילי
H בן אפלי ממדינת שביליא

אבן גנאח Jonah ibn Janah, grammarian and lexicographer'

lived in the beginning of the eleventh century. I.43. Ar.
 יונה אבן גנח H אבן גנאח.

עבודה הנבטייה v. אבן וחשייה.

עדי Abu Zakariyya ibn 'Adi who lived at Bagdad in the tenth century, translator of Aristotle's works and their commentaries, pupil of al-Farabi. Munk notes that M. does not seem to have known when ibn 'Adi lived, as he makes him the teacher of the first Mutakallimun. I.71, 108 H עדי

אברים ראשים principal organs of the human body, i. e. the brains, the heart and the liver (Efodi). I.72, 112. Ar.
 חלקים נסיכים H אעצא ראיסה.

התאהל (אהל) staying with some one under the same roof. This verb is not found in the Talmud in this stem, and the use of its infinitive with the definite article is characteristic of Tibbonian Hebrew. III.47, 59. Ar. מסאקפה.

קצת הגלגל H. אפק horizon. I.73, 123. Ar. אופק

אחאר meteorological phenomena. III.23, 36. Ar. עליוה
 עליות

אלאחאר meteorological phenomena. II. 30,60. Ar. אותות העליונים H. אלתחאר

דין שוה H. ואחד the same, equal. I.47, 66. Ar. אחד

אחדות unity. Applied to God, it signifies not only external unity or the absence of others, but also an internal state, i. e. an absence of component parts; and hence it implies a simple, incorporeal substance. See I. 51. This is called אחדות אמתית See I. 1. Cf. Emunah Ramah II.2, 1. Ar. אלוחדאניה. The distinction between وحدانية or uniqueness applicable to the deity only and فردانية or numerical unity, is also made by Muslim writers; see HTh. 361.

אחור succession, the coming of a moving object to a certain point after another point. I.52, 73. Ar. **אלתאכר** It is opposed to *qadimah*, q. v.

אחרונים v. פילוסופים.

התאחר to succeed, to come after. יתאחר II.52, 72. Ar. יתאכר.

איך qualification. I.52, 73. Ar. אלהכייף H. איכות. See דמוי.

התאיך to be qualified. (ibid).

איכות (1) manner. III.23, 36. Ar. כיפ'ה

(2) quality, one of the categories. M. enumerates in I. 52, 73, the following four kinds of quality, the source of which classification may be found in Aristotle's Categories, ch. 8. First, psychic characteristics (**היאח פי הכונה בנפש**) such as carpenter, sage, sick, physician, etc., "for every art or science or any permanent habit (**מדה חוקה**) is a characteristic of the soul. Aristotle calls this first class of qualities "habit and disposition" (*ἔξις καὶ διάθεσις*): habits being lasting and stable (*Διαφέρει δὲ ἔξις διαθέσεως τῷ πολὺν χρονιώτερον εἶναι καὶ μονιμώτερον*), including sciences and virtues; and dispositions designating those "which are easily moved and quickly changed, as heat, cold, disease, health" etc. M. evidently deviates from Aristotle as he stipulates **וכל מדה חוקה** thus including in the first class only what Arist. termed "habits". True, M. also cites sickness which Arist. terms disposition, but M. must have meant *chronic* sickness which Arist. admits to be a habit (*εἰ μὴ τις καὶ αὐτῶν τούτων τυγχάνοι διὰ χρόνον πλῆθος ἤδη πεφουσιωμένη καὶ ἀνίατος ἢ πάνυ δυσκίνητος οὐσα ἢν ἄν τις ἕσως ἔξιν ἤδη προσαγορεύοι*). The second class of qualities are "physical properties". (**הכנות טבעיות, כח טבעי**) Ar. **קוה טביעיה**, H. (**הזמנות טבעיות**), such as soft, hard, weak, strong. This closely coincides with Aristotle's second class about which

Zeller ("Arist and the Earlier Peripatetics" I. 285 n. 3) remarks that it cannot be strictly distinguished from the *ἕξεις* and *διαθέσεις*. M. however sheds light on the difference Arist. had in mind. The first class is psychic, the second is physical; so that sickness is really an amphibious quality, for while in view of the fact that the feeling of sickness is of course psychic it belongs to the first class, nevertheless as indicating an impairment of a certain part of the human body it is physical and hence of the second class. It is probable however that the difference between a quality of the first class and one of the second, as described in the Categories, is that between an actual *state* of a substance and its latent tendency or *power* for that state, manifested or not. Thus health in the first class marks an actual state or condition; while in the second, it denotes an internal tendency, a power of resistance against ailment (*ὕγιεινοὶ δὲ λέγονται τῷ δύνάμιν ἔχειν φυσικὴν τοῦ μηδὲν πάσχειν ὑπὸ τῶν τυχόντων ῥαδίως*). The first class deals with facts, the second touches the inner springs or causes. The third class of qualities consists of passive qualities and passions (*איכות המתפעלת והפעליות* Ar. *אלכפיה אלאנפעאליה* H. *איכות (נפעלת ונפעלות (כשלא יתחזקו המדות*) and also such as color, taste, smell, heat, cold, dryness and wetness. These last qualities, Aristotle states, are called passive, not because the *qualia* are passive, but because our senses are passive in perceiving them (*Ὁμοίως δὲ τούτοις καὶ ἡ Θερμότης καὶ ἡ ψυχρότης παθητικαὶ ποιότητες λέγονται οὐ τῷ αὐτὰ τὰ δεδεγμένα πεπονθέναι τι, τῷ δὲ κατὰ τὰς αἰσθήσεις ἐκάστην τῶν εἰρημένον ποιοτήτων πάθους εἶναι ποιητικὴν παθητικαὶ ποιότητες λέγονται*). Friedländer (I. p. 180, n.4) stumbling over his mistranslation

of the term אנפעאלות by 'emotions' instead of 'passions', is puzzled over the grouping of color and taste, etc., together with emotions, and attempts an original explanation which he might have avoided had he noticed the passage in Aristotle. Munk also seems strangely to have overlooked this passage, although what he says is found in the *Categories*. The difference between passive qualities and passions according to Arist. is that the former are lasting while the latter are fleeting. M., although retaining the Aristotelian terminology, ignores the distinction; for he stipulates כשלה תחזקו המדות, thus including in this third class only what Arist. would call "passions". Indeed, in the résumé of these four classes, M. speaks only of passions (הפעליות, אל-אנפעאלות). It is difficult to see the difference between passions and dispositions, although Taylor tries to explain it; but this difficulty does not enter into the Maimonidean classification for he does not admit dispositions into the first class (in the résumé M. mentions only מלכאה T קנינים q. v., i. e. $\xi\xi\epsilon\iota\varsigma$), nor habits into the third class. Finally the fourth class consists of quantitative qualities (כמות Ar. כמיה, Arist. calls this class $\sigma\chi\eta\mu\alpha$ καὶ μορφή), e. g. long, short, crooked, straight, etc. Thus M. gives us four clearly differentiated species; while in the *Categories* we see no clear demarcation line between one class and the other, so that some qualities are mentioned in two or more classes. In the *Metaph.* (IV. 15), the classification is different and more logical. Muslim thinkers closely followed the *Categories* in their classification which is as follows: 1) الملكة-الحال 2) انفعالات-انفعاليات 3) الكيفيات الكيفيات الاستعدادية, القوة-الداقوة, الضعف 4) المختصه بالكميات. See HTh. p. 347. It is strange indeed that Munk and Friedländer did not see the important deviations in the

classification of qualities as presented by M. from the *Categories*.

(3). one of the four qualities, also called איכויות ראשונות (H. איכות ראשונה Ar. אלכיפיאת אלול) primary qualities: cold, warm, dry, wet; "primary" because of their existence in the four elements when they emerged out of the $\epsilon\lambda\eta$ and mingled with each other, in various degrees thus producing the manifold variety of the Universe. See II. 19, 39 and 21, 47.

איצטוונה (Ar. אסטאנה. See Heb. Ueb. 419; but cf. Talmud איסטבא and איסטונית as well as איצטבא and איצטונית) cylinder. I. 36. Palquera explains it by עמוד which is the word used also by H.

איש (pl. אישים). (1). individual, i.e. one constituent of a species (מין) which in turn joins other species in forming a genus (סוג) גידי איש הכלב (Ar. שכך H. גוף) II. 19, 24. Cf. also III. 18, 26: וכל נמצא חוץ לשכל אמנם הוא איש או אישים. Ar. שכך או אשכך H. translates here with not sufficient exactness יחיד או רבים. The meaning is that objectively we have only an *individual* or *individuals* but the genus or the species is only subjective or a mental creation. Divine providence, acc. to M. throughout the sublunar world extends to species only except in the case of man who is individually the object of divine care and omniscience. See II. 17. (2) organism איש אחד בכלאלוה (H. דבר אחד). I. 72, 110.

אישות individuality. Ar. אלשכצ'יה I. 72, 110. Steinschneider (Heb. Ueb. p. 408) strangely cites this word as one of the stylistic peculiarities in Joseph ibn Zaddik's '*Olom Katan*', pointing to a pre-Tibbonian translator, particularly Nahum. H. translates incorrectly במין האישות i. e. in mankind, whereas the meaning is "with regard to individuality".

אלהות, אלהות, אלהים, אלהים see חכמת אלהות, חכמה אלהית.

אלהיים metaphysical. Introd. p. 3. Ar. אלאלאהיה. See נשמים אלהיים

אליל cartilage (Munk) I. 72, 112. Ar. אלנצאריף. H. had a different reading in the Arabic (Scheyer). See Hūllin 121:

אלכסון diagonal. Ar. קוטר H. קוטר. I. 73, 117, See קוטר.

אלכסנדר אלפרודוסי, אלכסנדר הפרודוסי, אלכסנדר Alexander of Aphrodisias, surnamed "the expositor", the most celebrated of Greek commentators on the works of Arist., flourished at the end of the second century, C.E. He is particularly known for his contention against the immortality of the soul and for his idea that the undeveloped reason, the hylic mind, is material and inseparable from the body. See I.31 (where H. אלכסנדר הפרודוסי Ar. אלאסנדר אלאפרודיסי); II.3 where his *Hathalot ha-kol* is cited, which Munk identifies with "De rerum creatorum principiis" mentioned by Casiri; II. 13; III.16, where reference is made to his work on *hanhagah* or government (Ar. פי אתרביר) which I take with Munk, as against Scheyer, to be identical with a treatise on Providence, as the term *hanhagah* (q.v.) or *tadbir* has this meaning. Ar. אלאסנדר אלאפרודיסי. See also III. 17.

אלראזי Abu-Bakr Muhammad b. Zakariyya al-Razi, a physician of the beginning of the tenth century. See III. 12, 14. H. ישמעאלים הנקרא יחייה The "mem" of ישמעאלים should be eliminated. Comp. אבונצר. The rendering יחייה is strange. Did H. confound this Abu-Bacr with Abu-Bacr ibn al-Şa'ig who was also called ibn Yaḥya? M. refers to his work on Metaphysics ספר אלהות (Ar. אלאלאהואת H. mistranslates ספר התכונות) which he ridicules.

אע"פ H. ואן Ar. even if, although II. 30, 60.

- אמהות (cf. Bibl. אס הדרך and Talm. יש אס למסורת) principles, foundations. אמהות הדרכים principal arguments. I. 74, 129. Ar. אמות תורות ושרשיהן. Comp. *Cosari* I. 87. אמות טרק.
- אמונה (1) faith, religion האמונה ליסודי האמונה (Ar. אלאעתקאר) Intro. 7.
- (2) dogma, creed האמתית (Ar. אלאימאן) אמרו שזאת היא ההאמנה כשהשם פועל..... ובכמו אלה האמונות Ar. אלאעתקאדאת I. 73, 120. See *Attributenlehre* p. 251, and Malter's *Saadya* p. 193, n. 455. See also האמנה.
- אמנ as to. II. 41, 86 Ar. אמא.
- אמצעי medium, intermediary. Ar. ואסטא. See I. 37; II. 12, 28.
- אמצעיות intervention, intermediaryship. Ar. ואסטא. I. 37.
- אמור supposing, admitting אמור שאנחנו הודינו לו II. 22, 48. Ar. והבך
- אמר believe in האומרים בתארים I. 52, 73. See also I. 73, 120. וקצתם אמר בסבה. This Arabism is common in the Tibbonian translation and avoided by H.
- אמת to understand, to comprehend truly. אחר הגיעך לזאת המדרגה Ar. ותחקיקך I. 65. See also I. 73, 117. ולא יחקון Ar. ולא יאמתו מהות הזמן כל עיקר.
- אמת intelligent, the seeker after truth. (Ar. אלמחקון) I. 9. See also I. 36, 57. Boer in his *Widersprüche der Philosophie* (p. 75) renders محققون by *echte philosophen* and remarks: "Die entwicklungsgeschichte dieses Terminus Technicus ist mir nicht klar. L. übersetzt falsch oder doch irreführend *verificantes*"
- התאמת to be understood להם ענין לעולם I. 49. Ar. לא יתחקק. See also Intro. p. 3.
- התאמתות profound thinking Ar. אלתחקיק, opposed to תחילת המחשבה q. v. H. חקירה I. 52, 73.
- אמתה (1) fulfillment, verification, I. 12. Ar. צחה (2) essence, substance. היתה דומה אמתתם ועצמם עצם השם I. 49, 68. המורה על מהות הדבר ואמתתו I. 52, 72. Ar. חקיקה. On

the difference between *ماهية* and *هوية*, *حقيقة*, see Jurjani 95 quoted in HTh. 295.

(3) actuality, form, entelechy *מה והיה* *בו נתעצם הדבר* *והיה מה* שהוא *אמתו* I. 1, 12. See Crescas a. l. Thus Iji III. 17 (see HTh. 152:): *الحقيقة تطلق على الماهية باعتبار ان تحقق الشيء بها*. The early commentators take it in the sense of specific difference, e. g. rationality for man.

(4) meaning *כי השתוף הוא בשם לבד וההבדל באמתו* III. 20, 30. Ar. *חקיקה*. Cf. I. 35, 36. *השווי בשם עם ההתחלפות בענין*. See also II. 13, 30.

אמתלאות ודמי (lit. plausible explanations and similarity) probability (Munk), circumstantial evidence (Friedländer). III. 40, 52. Ar. *אלשבה*

אנה space, the "where" of a moving object *אנה* I. 72, 112. The last word has no equivalent in H. Ar. *אלאין*. See also II prop. 4 where H. translates *האין*.

אנולי human, III. 17, 25. Ar. *הענינים האנושים*. H. paraphrases.

אפלטון (read: Aplaton, though the traditional pronunciation is Apalton. Gr. Πλάτων. For the prosthetic "alef" in the Talmud, see Krauss, *Lehnwörter* I. 138) Plato, the great Greek philosopher (427–347), taught in the grove called Academus, near the Cephisus. I. 17, 34. Ar. *אפלאטון*. In II. 6, 24, M. like Arabian authors puts a neo-Platonic theory into the mouth of Plato. See Munk. In II. 13, 30, reference is made to his Timaeus, in Heb. as *לטימאוס* Ar. *כתאב לטימאוס* H. incorrectly *כתב* *אשר* *בספר* *לטימאוס*. *לטימאש*.

א' המציאה, אפשר המציאות, אפשר having possible existence, existible. In I. 74, 127 M. speaks of two different definitions of the "existible". According to the Kalam, it is that which may or may not exist, there being no greater reason for its existence than for its non-existence and vice

versa; so that its coming into being implies the existence of One who preferred its being after its non-being; hence the doctrine of creation. The Aristotelians on the other hand (see II. introd. prop. 19) define the possible as that which does not carry in itself the cause for its existence, so that the world, though coeternal with God whose very nature necessitates a Universe, can still be regarded as possible because its cause is not immanent. From the Aristotelian standpoint the possible is merely the dependent, though as necessary of existence (מחוייב המציאות) and as eternal as its cause from the existence of which its own existence necessarily flows. See also I. 73, 122. The Asharites who believe in general and particular predetermination maintain that all phenomena are either inevitable or impossible but that there is nothing possible. III. 17, 24.

ממכן אלפסאד destructible, I. 2, 14 Ar. אפשר ההפסד

אפשרות possibility, potentiality, contingency upon a transcendental cause. II. 1, 16. Ar. אמכאן. In Introduction to II. prop. 23 and 24, we read: כל מה שהוא בכח ויש בעצמו אפשרות אחת יתכן בעת אחת שלא ימצא בפעל..... כל מה שהוא בכח הוא בעל חומר בהכרח כי האפשרות הוא בחומר לעולם.

In a letter to ibn Tibbon (*Iggerot-ha-Rambam*, p. 27) M. explains the difference between possibility or *efsherut* and potentiality or *koah* as follows: "A thing is said to be in potentia when any quality is absent therefrom but is ready and disposed (מיכן ומועד) to settle therein, so that it is said concerning that quality that it is the thing potentially, as when we say of a piece of iron that it is potentially a sword or of a seed of date that it is a palm tree potentially; and that which is potentially something carries in its essence a possibility for a certain quality to settle therein as when we say of a piece of iron that it is possible to become a sword". The meaning is evidently

that potentiality is a change due to the formal cause, e. g. the sword or the palm; while possibility is a change due to the material cause, the readiness or disposition of matter, of the iron or the date-seed, to be changed or formed. The difference is analogous to that of Aristotle between active and passive potentiality. See Metaph. V. 12: "Potency then means the source in general of change or movement in another thing, or in the same thing *qua* other and also the source of a thing's being moved by another thing or by itself *qua* other." See also Metaph. IX. 1. Averroes also calls attention to this distinction between active and passive potentiality. See his Metaph. III. 3. That possibility or *efsherut* denotes no mere passivity on the part of matter but some disposition or tendency, a material *cause*, is also made clear by Fanari (see HTh. 251): "امكان وقوعى" هو استعداد الموضوع. See also הכנה and העדר. This it seems to me is the distinction M. had in mind, and gives exact meaning to the statement M. makes in Introduction, prop. 24 **לעולם הוא בחומר** which Munk did not seem to grasp. Munk in II. p. 20 n. 3 says: "Il y a une nuance entre la puissance et la possibilité, la première peut n'exister que dans notre pensée, la seconde est dans les choses meme." This distinction, although I find it also in Caspi p. 86, is arbitrary and contrary to the explanation of M. himself in his letter cited above the meaning of which seems to me quite clear. See also II. 1, 16.

אצל according to. It is a common Arabism in the Tibbonian translation avoided by H. See e. g. **אצלם**, I. 73, 120. Ar. לפי דעתם, H. ענדהם

אקלידס Euclid, Greek mathematician of the third century B. C. His most famous book is called "The Elements",

- consisting of thirteen books. M. refers to the *ma'amar ha-'asiri*, the tenth book. I. 73, 118. Ar. אקלירס.
- אקלים province, region. I. 10. Ar. אקלים, H. מחו.
- אורך longitude, II. 4, 20. Ar. אלטול.
- אריסטו Aristotle, the great Greek philosopher, born at Stagira and hence called "the Stagirite" (384-322 B. C.), head of a school in the Lyceum which was a gymnasium near the temple of Apollo Lyceius in the suburbs. He is known also as the head and the founder of the Peripatetic school (see משאיים). He is called prince of philosophers or "rosh ha-pilosofim" q. v. The following works of his are mentioned: 1) השמע הטבעי Physics I. 73, 117. Ar. אלסמאע אלטביעי. H. שמע הטבע Gr. φυσικὴ ἀκροάσις. In II. prop. 25 ספר השמע Ar. כחאב אלסמאע. See also II. 13, 30; II. 15, 34. In II. 24, 50 ספר החכמה הטבעית Ar. אלעלם אלטביעי, H. המדע הטבעי. See also III. 10, 13. 2) ספר מה שאחר הטבע (see טבע) or חכמתה אלהות q. v., Metaphysics. 3) ספר השמים והעולם II. 8 Ar. אלסמא פי אלסמא H. בענין השמים "De Coelo". In II. 15, 34 Ar. אלסמא אלעלם and H also השמים והעולם. 4) ספר המדות III. 43, 55 Ar. אלאכלאק Ethics, (i. e., Ethica Nicomachea). See also III. 49, 62. 5) ספר ההגדה והספור III. 49, 62 Ar. כחאב פי אלכטאבה H. ספר במליצות Rhetoric. 6) Topica, a work, on dialectical syllogism, quoted but not mentioned by name II. 15. Of pseudo-Aristotelian works, we find 1) ספר אסטמכוס "ascribed to Aristotle who could by no means be its author" III. 29, 43 Ar. אלאסטמאכס meaning according to Steinschneider "astrologer". See Munk. 2) טלסמאות II. 29, 43. Ar. ספר בחמונות H. כחאב פי אלטלסמאות "Talismans".
- ארצי corporeal. See III. 22, 33. Ar. הדברים הארציים אלאשיא אלארציה
- אשערייה, אשעריאה the Asharites, the orthodox school of the Mutakallimun, disciples of al-Ash'ari of al-Basra (880-940) who one day mounted the pulpit of the Mosque and an-

nounced: "I repent that I have been a Mu'tazilite and turn to oppose them." Acc. to M. they had no influence on Jewish thinkers. I. 71, 107. Ar. אלאשעריה. H. wrongly המרגישים connecting it with the Arabic شعر (Scheyer). They maintained: 1. that existence was the essence (עין) of a thing instead of an accident; 2. that the Word or *kalam allah* is eternal and uncreated; 3. that God has attributes; and 4. that man's actions are created, although suiting the previously created will (see קניה) and that all phenomena, individual or generic, are predetermined. (III. 17) See Macdonald's *Muslim Theology*, 191 et seq. and Munk I. 338 n. 1.

ב

זה אחר סור זה בא succession, a series where one point comes into existence as soon as the preceding point ceases to exist.

M. disagrees with the Mutukallimun who maintained the impossibility of such a series being infinite. II. Introd.

11. Ar. אלתעאקב H. ביאת זה תכף סור זה. See also I 73, 124 and אין תכלית לו במקרה

הברל, מבריל, נברל see בדל

בהירות transparency. III. 25, 38 Ar. שפוף.

בהימיה animality, bestiality. Introd. 8. Ar. בהימיה.

בחינה (1) examination, test. II. 29, 57. Ar. אעתבאר.

(2) viewpoint, criterion. II. 18, 38. Ar. אלאעתבאר, H. paraphrases. See also III. 15, 21. Ar. עיאר, H. מבחן

בבחינת from the standpoint of....I. 47, 76. Ar. באעתבאר.

מבלתי בחינה ל... without regard to, irrespective of. II, 29, 55. Ar. מן גיר אעתבאר ל...

בחינה free, conscious choice, free will. I. 74, 129. Ar. אכתיאר.

See also II. 7 and III. 17, 24. See רצון.

בטל disprove. I. 51, 71 Ar. אבטאל.

בטול (1) disproof, refutation (ibid).

(2) physical weakness. III. 39, 51. Ar. אלומאנה H. החולי.

בטל (1) false, erroneous. I. 36, 56. Ar. באטל.

(2) useless. בטל ואין זה פעל בטל II. 19, 44. Ar. עבה, H. ריק.

בטלמיוס Claudius Ptolemaeus, the great Egyptian mathematician and astronomer, flourished in the second century, author of the celebrated *Almagest*, a hybrid term composed of the Arabic *al* and the Greek superlative *μεγίστη*, given to his *Syntaxis* which was called 'Ο μέγας ἀστρονόμος to distinguish it from another astronomical collection called 'Ο μικρὸς ἀστρονόμος. See II. 11, 27. כמו שזכר בטלמיוס Ar. כמו שבטל בטלמיוס H. strangely בטלמיוס In II. 24, 50 his *Almagest* is mentioned as ספר המגיסטי Ar. אלמוסטי.

בביאור explicitly. I. 29, 57. Ar. בביאן.

בין יריך before you, in your presence. ופנים ג"כ הוא כלי.

I. 37, 58. The expression is not Hebrew but Arabic. It is used here by T. because לפניך does not clearly indicate place, as it also signifies temporal priority. H. כגון לפניך אשר ירצה לומר בין יריך.

כלי ב' the Beth indicating a container or denoting "in". II 30, 58. Ar. במעני פי H. more faithfully כמו פי לשון ערבי.

בלתי (1) different from. וענין החכמה בלתי ענין היכולת I. 75. 130. Ar. גיר H. זולת.

(2) a particle negating the following adjective. בלתי מהייב בלתי יכול (I. 75, 130) בעל גשם etc.

בני שאביר sons of Shakir, who lived in the ninth century, were distinguished as mathematicians, and were the authors of a book named *حيل*, *sefer ha-tahbbulot* or Book of Artifices including hydraulic and pneumatic inventions. (Munk). I. 73, 118. Ar. לבני שאביר כתאב אלחיל. H. לבני שאביר. We should read both in T. and in H. שאביר.

- בעל גשם corporeal I. 49. Ar. דווי אנסאם cf. גשם.
- בעל דין opponent. I. 74, 126. Ar. כצם.
- בעל חומר material II. 18, 37. Ar. די מאדה cf. חומר.
- בעל חיים animal. I. 21, Ar. אלחיואן H. נפש חיה.
- בעלי העיון (lit. men of speculation), the Mutakallimun (cf. the term חכמי המחקר by which term Aaron b. Eliyah refers to them in his 'Ez Ḥayyim. See Malter's *Saadya* p. 280). I. 51, 71. Ar. אהל אלנטר, H. אנשים מאנשי העיון. Munk, it seems to me, did not get the full force of this term which M. used in designating the Mutakallimun. The meaning of نظر here, to my mind, is deduction, in opposition, as it is often used in Arabic writings, to استدلال or دليل which is induction or proof based on facts and not on previously formed principles. The Mutakallimun, M. often maintains, are just guided by a priori principles. See I. 71, 108. כי כל המדברים הראשונים... לא נמשכו אחר הנראה מענין המציאות תחלה בהקדמותיהם אבל ישתכלו איך צריך שיהיה המציאות עד שתהיה ממנו ראייה על אמתת זה הדעת. Hence the term אהל אלנטר. This derisive term is also used in I. 69, 104 and in I. 74, 126.
- דאת אצלעע מסתויה equilateral. I. 60, 90. Ar. בעלת צלעות שוות H. בעלת צלעות משתוות.
- בעל דין opponent II. 2, 17. Ar. אלכצם H. בעל דין.
- בעל שיעור magnitude, II. Introd. prop 1. Ar. גודל H. עטם.
- בעלי התוך allegorists II. 25, 51. Ar. אהל אלבאטן H. אנשי הסתר. A shi'ite sect known as Batinites or Isma'ilians who searched for the hidden meaning, the *batn*, under the face value or the *zahr* of the Quran. cf. Macdonald, *Muslim Theology*, pp. 42, 197; also Shahrastani-Haarbrücker I. p. 221.
- בעל תורה religious teacher I. 71, 108. Ar. צאחב שריעה. Contrasted with "philosophers". See also I. 17, 34. Ar. אהל אלשריעה. The term does not refer to any religion in particular. (Munk).

- בקשה theorem, principles. I. 71, 108. Ar. חפץ מטלב H. הפץ.
 See also I. 73, 125. ארבע בקשות (Ar. אלארבעה מטאלב
 H. שארות), the four principles, i. e. the creation of the
 world, the existence of a creator, unity, and incorporeality,
 which the Mutakallimun endeavored to prove by means
 of their twelve propositions. According to M. however
 there are only three main propositions or *bakkashot* to be
 proven, the doctrine of creation being eliminated. See
 I. 71, 109. V. מבקש, מבקש.
- ברא to create *ex nihilo*, hence different from יצר. See II.
 30, 63. For the history of this use of *bara* and for
 conflicting views, see the references in Kaufmann 317, 508.
- בריאה character, nature. I. 76, 133. Ar. פטרה. See Malter
 in Hermann Cohen's *Festschrift*, 254.
- כי אין בריחתנו מן המאמר בקדמות מן בריחה מן
 העולם. II. 25, 51. Ar. הרבנא.
- ברייה nature, character. I. 2. 14. Ar. מסך. See
 בריאה.
- נוטה מן המישור H. אנעטפת, Ar. bent II. 19, 44. Ar. נברך (ברך)

ג

- גאלינוס Galen, celebrated ancient medical writer (c. 130–200).
 I. 73, 117. Ar. גאלינוס. In I. 73, 125 M. mentions his
 work בכחות הטבעיות "Concerning Natural Forces" (*περὶ
 δυνάμεων φυσικῶν*) Ar. כתאב פי אלקוי אלטביעיה. In III. 12,
 15 he is called גאלינו H. גילינוס but see H. p. 162)
 and mention is made of the third book of his work entitled
 חועלות האברים, Ar. אלמנאפע H. ספר החועלה, "The Use of the
 Limbs", or "De usu partium humani corporis".
- פחד בהא I. 52, 72. Ar. ויובל בהם. to be defined. (גבל)
 גבול a limited space controlled and filled by matter or controlled though not filled by an atom, meaning by "con-

trolled" that no matter or atom can enter it. See I. 51, 72, העצם הפרדי אינו במקום אבל יטריד הגבול. (Palquera p. 151 reads יטריד המחה and there is still another reading יטריח המחה Ar. ישגל אלחזי H. כולל המקום). The meaning is that an atom, being unextended, does not of course extend over space, but that it nevertheless controls a certain limited space which is made impenetrable by another atom or matter. See references to expressions of the same view by other thinkers in my *Space in Jewish Med. Phil.* p.119. (My objection there to Munk was too hasty; Munk does not mean "an atom of space only".) However I think M. may have referred here to the limit of space or *position* which the Mutakallimun thought the atom occupied. Comp. 'Ez Hayyim p. 17.. ודעת חכמי המחקר שיסוד הגוף הוא הדקים אשר לא יקבלו החלוקה אין להם תוספת לעצמם רק מקרה המצב See also Arist. *Metaph.* bk. V. 101 b, 25 "a point, if it is not divisible in any dimension and has position". See II. 26. 52. וחז' מוצעהא Ar. וגבול מקומו H. מקומו. See גדר, הגבלה.

גבנינות, גבנינות (II. 24, 50; III. 14, 21. Ar. מחרב) convexity, the upper curvature of a sphere, opp. to קבוב (q. v.) which Isaac Israeli in his *Yesod 'Olam* III. 4 calls קערורית and Simon Duran in his *Magen Abot* II. 9 calls עיקום. Cf. PMZ. H. עיקום

גדר (1) class, category. II. 45, 90 ממשו רבינו מעת השיגו לגדר אנשים Ar. חד

(2) definition cf. I. 35. כי הגשם אינו אחד אבל מורכב מחומר וצורה. שנים כגדר. See also the expression גדר אחד I. 35 and III. 23, 36. In his PMZ, Samuel Ibn Tibbon states that he applied the term *geder* for Ar. גדר wherever something is described by its genus and specific difference (הברל מעמיד or as it is called in MH. ch. 10 מבדיל), while חוק, corresponding to the Ar. חוק , is a definition describ-

ing something by its peculiarities or סגולות q. v. He adds that following the Ar. language he allowed himself to build such verbal forms as יוחקו, יוגדר etc.

הגדר to be defined. השם לא יגדר I. 52. Ar. יחד

מי שיבחר אחת משתי הדעות אם מפני גידול או גידול^ל training, habit. לתועלת II. 23. Ar. תרבייה

גוף (1) material body. Both this word and the word גשם are used indiscriminately for the Ar. גסם. Cf. II. 12. H. prefers the classical גוף.

(2) essence שאין גוף המרחקים הוא הגשם I. 76, 132. Ar. נפס H. עצם.

גופי, גופני, גופי bodily, carnal. Introd. 8; I. 5, 22. Ar. בדני

גזר (1) to affirm, to assert. I. 59, Ar. יקטר.

(2) to denote, signify. שמלת חזא בלשון ההוא גזרת ההשגה I. 48, 67. Ar. יקחצי.

נגזר (1) derived. שם נגזר מן פנה I. 2, 17. Ar. משתק Cf. also I. 14 and 61. V. שמות נגזרים.

(2) predetermined. שהיו תנועות בעלי חיים ומנוחותיו נגזרות III. 17, 24 Ar. מקדרה וסכנאטה אלהי ואן כלהא וסכנאטה מקדרה H. strangely renders תנועות כל חי וסבותיו.

גזירה (1) proposition, judgment. Introd. 10. Ar. אלקציה.

(2) predetermination, III. 17, 23. Ar. קצא וקדר (comp. 'Ikkarim pt. I., ch. 13 ואל קצה ואל קדר.) The doctrine of predetermination, as advocated by the Ashariyah, repudiates chance or accident in any realm of existence so that the fall of a leaf is as preordained as the death of a human being; it repudiates also the freedom of will and the existence of possibilities; makes the divine precepts useless and divine actions without a final cause, and places the will of God above justice and injustice. M. combats this view.

גזירה מוחלטת an absolute i. e. unqualified, proposition. II. 10,

ומפני זה אמרו גזרה מוחלטת שהדעות כולם העדרים. Ar. תטלק

אלקציה. See MH. 4, where a distinction is made between a משפט מוחלט and a משפט הכרחי, the former being an actual proposition, i.e. a statement of a realized possibility, e. g., Ezra is a scribe, and the latter, a necessary proposition, e. g., man is a living being.

אלקציה. See MH. 2.

גזירה etymological derivation. I. 61, 92. Ar. אשחקאק. See also II. 43, 89.

גלגול spherical rotation. II. 24, 51. Ar. תדרגה.

גלגל sphere. In the time of M. astronomers thought the spheres were nine in number: seven carrying the planets including the sun and the moon, one containing the fixed stars and the all-embracing sphere called גלגל המקיף q. v. M. suggests the possibility of reducing the number to five: that of the fixed stars, that of the *five* planets, the sun, the moon, and the all-embracing sphere. (II. 9, 25). In II. 12, 27, he states that the reason for his preference for this classification is that such five spheres would correspond to the various kinds of cosmic influences viewed from their general character. See also I. 72. In I. 70, 104, apropos of his reference to seven heavens, M. remarks ולא תרחיק היותם מונים הרקיעים שבע ואם הם יותר כי פעמים ימנה הכדור יחד ואף על פי שבו גלגלים הרבה. Munk translates *kaddur* by "globe" and *galgallim* by "spheres". Fried. does not see the difference between "globe" and "sphere", and suggests that *galgallim* should be translated by "orbits", in which sense, however, as Fried. admits, the term *galgallim* is not generally used; and besides it does not suit the context, for the point is that there are more than seven *firmaments* or *heavens*, not orbits. But the meaning of this passage becomes clear when we consult the description of the system of spheres in M.'s *Hilkot Yesode*

- ha-Torah* ch. 3, where we read that nine is the number of the general spheres, but each sphere—except the ninth—consists of various spheres “one on the top of the other like the coatings of onions”. See also II. 4, 20.
- גלגל המקיף בכל, גלגל המקיף the ninth sphere, “surrounding all others”, containing no stars, moving in diurnal rotations from East to West and setting all other spheres in motion. See II. 9, 25. Ar. אלפלך אלמחוט.
- גלגל הקפה epicycle. II. 11, 27. Ar. פלך תדויר H. גלגל הקפה. In I. 72, 111 נגלי הקפות Ar. אפלאך תדאור. In *Hilkot Yesode ha-Torah* III. 4, 5 it is called גלגל קטן שאינו מקיף. The epicycle or a circle the center of which moves in a larger circle around the earth is denied by M. in II. 23 (see also commentators of M. in I. 72) on the ground that only three kinds of motions are admissible, i.e. around a fixed center, and in a straight line towards and from the center.
- גלגל יוצא חוץ למרכז an eccentric sphere. II. 11, 27. Ar. פלך נגול חוץ מעמודו H. כארז אלמרכז.
- גלגל יוצא an eccentric sphere. II. 24, 50. Ar. אלפלך אלכארז.
- גלגל סבוב epicycle. See גלגל הקפה II. 11, 27. Ar. פלך אלחדויר H. גלגל הקפה.
- גלגל עליון the ninth, all surrounding sphere. See גלגל המקיף II. 14, 33. Ar. אלפלך אלאקצי.
- גלגל הקיצון the ninth, all surrounding sphere. See גלגל המקיף I. 72, 110. Ar. אלפלך אלאקצי.
- גלגלי spherical, II. 10, 26. Ar. פלכי.
- גלוי literal or outward meaning. Introd. 8. Ar. חיצוני H. טאהר. The question as to whether the *galui* or the *tokh*—in Arabic terminology: the *zahir* or the *batin*—constitutes the authority was much discussed in the Muslim world. M. is a *Zahirite* as regards the question of creation, although it is possible by means of the *ta'wil*—or a figurative interpretation—see פרוש, to harmonize the Biblical narrative with the

- Aristotelian view; since that view has not been conclusively proven. (II. 25). In the problem of anthropomorphism, however, M. joins the ranks of the *Batinites* because the literal sense clashes with the demonstrated truth of God's incorporeality. In this respect M. follows in the footsteps of Ibn Hazm, who was also a Zahirite, yet escaped anthropomorphism by philological methods. See Macdonald's *Muslim Theology* p. 209. V. נסתר, נגלה בעלי התוך. In II. 27, *zahir* is rendered by the more usual פשוטו של דבר. בגוסות העין at first blush. II. 30, 60. Ar. בגליל אלנטר. H. has nothing corresponding to it.
- גוף object, body, substance. II. 8, 24. Ar. גרם H. גוף שאין הגוף המרחקים הוא הגשם אבל הגשם (1) a material substance הגשם המורכב מחמר וצורה I. 76, 132. Ar. גסם H. גוף, q. v. According to M. therefore "spatiality does not constitute substantiality, but substance consists primarily of matter and form, both of them indescribable in terms of extension which is only accidentally attached to them" (from my *Problem of Space in Jewish Med. Philosophy*. p. 36). See also בעל גשם (2) an immaterial substance, I. 76, 132.
- גשם החמישי the fifth element, the "quintessence" of the spheres, as different from the coarser four elements composing the sublunar world. I. 72, 110. Ar. אלגסם אלכאמס H. הגוף החמישי. See also II. prop. 26.
- גשם פרדי atom. I. 73, 118. Ar. גוהר ואחד פרד H. עצם אחד נפרד T.'s usual term is עצם פרדי.
- התגשם to be corporealized. II. 13, 30. Ar. יתגסם H. ישוב הוא בעל גוף.
- גשמי (1) sensual, carnal. התאוות הגשמיות Introd. 8. Ar. אלשהואת התאוות הגופיות H. אלברדיה (2) corporeal, material, I. 49, 68. Ar. גסמאני
- גשמות corporeality, corporealism, I. 49, 68. Ar. אלגסמאניה. With respect to the deity, anthropomorphism, I. 36, 57.

- הגשמה corporealism, anthropomorphism. I. 36, 58. Ar. תנאים
 גשמות H.
 מנשים anthropomorphist, one who conceives of God in mat-
 erial terms. I. 76, 132, 133. Ar. אלמנֶסם

ד

- דבק (1) inherent. I. 46, 64; II. 13, 30. Ar. לאום.
 (2) continuous, הדבק II. 10, 26. Ar. תהצל. The word
 הדבק however should perhaps be read as a nif'al.
 נדבק continuous. זמן נדבק (Ar. זמאן מהצל H. זמן מחובר) continu-
 ous time, opposed by the *Mutakallimun* who assume time
 atoms. I. 73, 117.
 מדובק continuous. תנועה מדובקת continuous motion, without
 any pauses, which the *Mutakallimun*, who break up time
 and space to mutually corresponding atoms, deny in order
 to explain difference in velocity. Ar. הרכה מהצל
 מדובק an indiscrete substance, not consisting of atoms.
 אבל (i. e. God) גשם אחד מדובק לא יקבל החלוקה אלא במחשבה
 הוא (I. 76, 132). Ar. גסם ואחד מהצל. H. correctly: גוף
 אחד מתאחד while Munk incorrectly: "un corps unique et
 continu". The term מדובק is used as opposed to מחובר
 לא יחלקו, מחלקים לא יחלקו, and hence denotes something not composed
 of atoms, whether it is infinitely divisible like any exten-
 sity from the Aristotelian-Maimonidean viewpoint, or
 altogether indivisible like the substance of the deity.
 Efodi's explanation of מדובק as "composed of matter and
 form" is contrary to the Arabic text and to the philo-
 sophy of Aristotle, who does not conceive of God as
 matter and form but as pure Form.
 מרבקת דרך continuous space, i.e. infinitely divisible; denied
 by Arabian atomists. Ar. מסאפה מהצל. H. מרחק מחובר.
 I. 73, 117.

דבוק the intellect linking man to God. III. 51, 65. Ar. אלוּצְלוּהָ.

H. omits this passage but further on in the same chapter he calls it מחביר.

דבקות (1) inherence, intimate connection. חוה שלמות שאין דבקות בינו ובין האיש ההוא כלל III. 54, 70. Ar. אֲתֶצְאֵל opp. to נִסְבָּה, which is an external relation. Kashi uses the term الاتصال in the sense of human unity with the absolute Being (HTh. 362).

(2) continuity, indiscreteness. II. 10, 26.

על דבקות continuously (ibid). Ar. עֲלֵי אֲלֵאֲתֶצְאֵל

בדבקות מאמר על סדר דבריו מבלי שיפריד, עלי אֲתֶצְאֵל אלקול דבר מדבר

ומה שדבוקו and so forth, et cetera. The expression occurs a number of times; see particularly II. 29, 55. H. והנחבר אליו Ar. ומא אֲתֶצְאֵל בדרך. Munk: "et tout l'ensemble du passage."

בהתדבקות continuously, unintermittently. II. 45, 90. Ar. בִּאֲתֶצְאֵל

דבור "the Word" I. 71, 108. Ar. אֲלֵכְלָאֵם. This refers to the much discussed question in Mohammedan circles, as to whether the word of God (*kalam allah*) as manifested in the Koran is eternal, *bila kayfa*, or it was *created* as the Mu'tazilah maintained. See Munk, Scheyer, Friedländer, a. l.

דבר (1) treatise. II., 24, 50. Ar. כְּלָאֵם.

(2) reasoning. כל חסרון בדבר או במדות נקיצה II. 12, 29. Ar. נְקִיצָה H. בדבור. Fried. incorrectly: "in speech."

דבריות ideas, concepts(=מושכלות). I. 34, 54. Ar. נְטָקִיאת H. מדות הנפש. See also ibid. מעלות הדבריות intellectual or dianoetic virtues as distinguished from *ma'alot ha-middot* q. v. Ar. אלפצאיל אלנטקיה H. מדות הנפש. See also II. 32, 67; II. 38, 82.

דבר לא מדבר something from nothing, *creatio ex nihilo*, a theory which M. maintains was opposed by both Plato and Arist.

II. 13. Ar. שי מן לא שי. The general ascription to Plato of an opposition to *creatio ex nihilo* on the basis that Plato assumed an eternal *corporeal* space rests on a misunderstanding to which I have called attention in my *Space in Jewish Med. Philosophy* pp. 5-14.

דבר מוסף a superadded attribute, i. e. a characteristic which does not constitute the essence. I. 59, 87. Ar. שי זאיר H. דבר נוסף This implies plurality and hence cannot be ascribed to God. See ענין מוסף על עצמו

דומם inanimate nature. I. 64, Ar. אלגמאדאת H. אבנים ומה שאין בו רוח חיים

דחה V. מדחה.

דין (1) law, judgment. I. 74, 125; I. 73, 116. Ar. חכם.
(2) reason. I. 74, 127.

דמה conceive. III 10, 13. Ar. יתכלין. See הדמות, מתדמה
כח מדמה V. מדמה

מדומה imaginary, opp. to מושכל III. 15, 21. Ar. אלמתכליל H. המחשב. See also III. 47, 60, where Ar. אלמתורה i. e. unreal.

דמוי comparison, בהארים מרחיקים ממנו ית' הדמוי והאיך I. 52, 73. Ar. אלהשביה H. הדמיון. This to my mind refers to al-Ashari who maintained that the anthropomorphisms are to be taken *כيف ولا تشبيهه*, thus taking up a position not only against the Mutazilites who asked how such corporealistic expressions are applicable to deity, but also against those ultra Hanbalites or *Mushabbihs*, comparers, who maintained that these expressions are to be understood in the same way as when applied to man. See also II. 36, 77. See Pinsker, *Liqute Qadmoniyot*, p. 9.

דמות a vague notion, imagination. Thus duration is called

שער II. 13, 30. Ar. הכיל H. ציור. See שער.

דמיון (1) analogy. על צד הדמיון Ar. אלחשביה I. 65.

(2) metaphor. ולוקחים את הדמיונות בלמוד I. 17. Ar. אלשבה.

(3) imagination. III. 15. Ar. אלכיאל H. מחשבה (In I. 73, 122 also על הלב (עולה על הלב)). The Mu'tazilites regard imagination as the criterion of possibility; the imaginable or conceivable is possible. See I. 73, 122. According to M. reason alone can decide.

דמיוני imaginary, false; fleeting, baseless. Cf. Introd. 4 מחשבות דמיוניות Ar. מחשבות מבהלות H. אלאעתקאדאת אלכיאליה. See תאוות דמיוניות. In I. 2 H. תאוות יצריות Ar. שהואת כיאליה. Munk: "venant de l'imaginative;" and תשוקות דמיוניות in I. 5, 21, Ar. תשוקאת כיאליה H. תשוקות מחשביות Munk: "dependant de l'imaginative". Munk is probably not correct in the last two quotations, as the word "dimyoni" simply means here false or worthless. Comp. *Zedah la-darek* I. 3, 8 והחכמים קראו לטובות זה העולם הכלה טובות דמיוניות ר"ל שאינם אמתיות גם רעותיו רעות דמיוניות ולפי האמת הכל דמיון גמור כי אין לזה ולא לזה העמדה וקיום. See also הפעליות דמיוניות in III. 51, 66 and comp. III 52: אמתיים לא דמיוניים

דעה (1) knowledge, which is based on intellectual conceptions and not on imaginations. III. 51, 65.

(2) opinion, (Ar. אלראי), system, (Ar. מדהב). Scheyer in his ed. of H. (p. 107 n. 1.) remarks that T. invariably translates מדהב meaning "system" by the word דעה which is however more appropriate for the Ar. ראי, opinion. In the *Sefer ha-Madda'*, *hilkhot de'ot*, the term is used in the sense of character or ethical disposition. See Rosin's *Ethik* p. 32.

דעת המשותף shallow thought, the innate but uncultivated power of understanding whereby we realize, e. g., that the whole is greater than the part. See PMZ and *Sefer ha-Gedarim*.

- According to I. 73, 122, it is higher than דמיון (כִּיאל) or baseless imagination but lower than *sekhel*. Ar. אלראי אלמשתרך H. הסברה המשתתפת. In I. 52, 74 H. המחשבה המשתתפת
- דעות נפרדות, דעות, דעות separate intellects, Intelligences. V. שכלים or נפרדים by which terms they are more commonly designated. I. 37, 59. Ar. אלעקול אלמפארקה III. 9. Ar. עקול H. הכחות המשכילות. Kaufmann (p. 446, n. 129) overlooking I. 37, 59, (and there H. also has *de'ot nifradot*) brings the other reference and is inclined to emend *de'ot* for *sekhelim*, the former meaning *Verstandkräfte* and not *Intelligenzen*. The emendation, however, cannot be accepted.
- דק minute. Ar. דקיקה H. חלק I. 73, 117.
- דקדק (1) to criticize. I. 5, 21. Ar. אנחקאד.
- דוקדק (2) to be accurately known. II. 9, 25. Ar. יתחרר.
- דקות minute care. I. 54, 81. Ar. טוב H. לטף.
- דרג V. הדרגה.
- דרישה investigation. Introd. 3. Ar. טלב.
- דרך distance, space, במציאות שוים שלשתם שוים במציאות I. 73, 117. Ar. מרחק H. אלמסאפה. See also II. 10, 26, where for בדרך (Ar. באלמסאפה) H. has incorrecly ברוג. See also הטעאה, הנחה וישוב
- דרש allegorical vs. literal interpretation. II. 30, 60. Ar. דרש

ה

- האמנה dogma, belief. I. 73, 120. Ar. אימאן H. אמונה. See also I. 21, and Introd. pp. 4, 8. Ar. אנתקאדה V. אמונה.
- הבדל incommensurability. I. 73, 118. Ar. תבאין H. הפרש. See Scheyer's ed. of H. (I. p. 120, n. 10) and Munk a. l.
- הבטה regard, attention. II. 40, 84. Ar. תערינ H. השתדלות.
- ... מבלתי הבטה ל... irrespective of, without regard to. I. 71, 109.
- הגבלה precision, opp. to גומא II. 47, 95. Ar. אלתחריד H. evidently corrupt here.

הגדה statement. II. 27; 35, 74; 39, 83. Ar. אכבאר. H. in the last reference קבלה.

הגדי rhetorical. II. 15, 34. Ar. אלכטבי H. על דרך מליצה וספור name of Aristotle's book on Rhetoric known as *τέχνη ῥητορικὴ γ* Ar. אר. אלכטאבה פי כתאבה פי H. ובספרו. במליצות. See אריסטו.

הגיה expression, giving expression to a thought. II. 5, 22. Ar. אללפט. There is also a variant הגרה. H. is faulty here.

הגיון Logic. Introd. 3. Ar. צנאעה אלמנטק. Cf. also I. 34, 53; III. 51, 64. In the PMZ. Ibn Tibbon refers to the derivation of the word from the Talmudic passage *מנעו בניכם מן ההגיון*, mentions another term for logic *מלאכת הרבור*, and states that he would prefer *מלאכת השכל*. Notice that logic is mentioned as *מלאכה* and not *חכמה*, an art and not a science; and indeed it is an art in so far as, according to the description of the task of logic as given in MH. ch. 14, it not only institutes an analysis of reasoning but also provides the mind with rules for correct demonstration. The whole passage in MH. is important because it shows that the term *higgayon* stands for the whole trivium, i. e. grammar, logic, and rhetoric. This trivium must precede, in an educational curriculum, the Pythagorean quadrivium or the *למודיות* q. v. See I. 34, 53.

הגשמה corporealism, anthropomorphism, i. e., speaking of the deity in materialistic terms. I. 36, 58. Ar. תוסים H. גשמות.

הדמות similarity, consisting of a generic likeness and a specific difference between two things which are therefore definable. I. 56, 82. Ar. אלשבהיה H. דמיון See Shem Tob a. l. See also II. 12, 29. Ar. אלחשביה.

הדרגה gradual development. III. 32, 44. Ar. תדרג. H. incorrectly הרגל.

הוה created, opp. to קדמון. II. 1, 14. Ar. כאין בפעל. הוה existing

- in actu*, opp. to מתהוה. II. 17, 35. Ar. אלהאצלה באלפעל, H. הנמצא בפעל.
- הוה ונפסד, הוה נפסד created and destructible, transient. Ar. כאין פאסד I. 11, 29; II. 1, 14; III. 8, 10.
- הויה (1) the coming into being, opp. to קדמות q. v. III. 1, 14. Ar. אלוכון. See also II. 17, 35, where H. has בריאה. Cf. Jurjani 88 (see HTh. 347) where *كون* is used to express instantaneous springing into being out of nothing, as distinguished from Aristotelian motion which is a gradual evolution.
- (2) production, formation. II, 10, 26; 17, 36. Ar. תכוין. Cf. Schirazi 301 (HTh. p. 342) who distinguishes this term from *الابداع*, the latter being timeless creation, while *تكوين* is gradual formation and development. The passage referred to conforms to this distinction.
- מהוה created. II. 17, 36. Ar. מכוון.
- מתהוה coming into existence. III. 10, 26. Ar. מתכוון.
- הוצאה actualization, the bringing out of what is *in potentia* into actuality. II. 38, 81. Ar. אלאסתכראג. H. omits.
- הוראה meaning. I, 16, 92. Ar. דלאלה. cf. *ibid* p. 91, where H. has ראייה.
- הזהרה advice. על צד הזהרה והמניעה. I. 47. The Ar. for the two nouns is אלזגר. H. על דרך גערה והזהרה.
- הזהר protection. שם הזהר וההשגחה. I. 37, 59. Ar. אלראעיה. H. הדור וכבוד. ואלענאיה.
- הזיה absurdity, folly, error. Introd. 9; II. 25, 51; 39, 83. Ar. הדיאן.
- הזמנה (1) preparation. I. 34, 53. Ar. אלתהו. Cf. II. 18, 37, where H. has זימון.
- (2) preliminary remarks. I. 72, 115. Ar. אלתמהיד.
- הטעאה sophism, fallacious reasoning. I. 71, 109. Ar. אלמנאלטה. See also III. 21, 31 (Ar. תמויה, and so Ezekiel Baneth in Lewy's *Festschrift*, p. 92, does not seem to be justified

in emending הטעה in Maimonides' Commentary on Abot, into פרכוס or זיוף because of the Ar. (תמויה); I. 51, 72. (Ar. ספסטה; I. 57, 85 (Ar. חגליט); I. 5, 21 (Ar. אנאליט); I. 5, 22, (Ar. אלגלטאת). Cf. Shirazi in HTh. 219, who places المغاليط (also مغالطات and اغاليط) in opposition to البراهين.

הטרחה trouble, burden. Introd. 9. Ar. אלתכלף. See also I. 32, 49.

היולי sublunar matter, as opposed to the spheres. Gr. ὑλη. I. 75, 130. Ar. אלהילי. This passage implies that the spheres are simple, i. e. uncompounded substances devoid of matter. This indeed is the opinion of Ibn Sina. See *Moreh ha-Moreh*, p. 71.

הישרה guidance, I. 61, 92. Ar. אלארשאד. Cf. I. 2, 15 where מורה צדק and H. הראיה.

הכנה disposition, characteristic. III. 12, 16. Ar. תהיו, H. תכונה. See also I. 52, 73 הכנות טבעיות (Ar. אסתעדאדא H. הזמנות) and II. 38, 81 הכנה מוגית (Ar. תהיו). It may be observed that T. uses the word הכנה (sometimes הזמנה) for the Ar. תהיו and אסתעדאד, and the word תכונה q. v. for היאה. Cf. II. 52, אין לו ההכנות (הזמנות H. אלאסתעדאדא) שישגהו הכח וכיוצא בו ואינו ית' בעל נפש שתהיה לו תכונה.

(Ar. היאה). The difference between היאה and אסתעדאד according to the last quotation (or, in Tibbonian terminology, between תכונה and הכנה) seems to be that the former denotes a psychic disposition and the latter a physical characteristic or quality. (See איכות). This distinction however is not closely adhered to, for we also find תהיו מוגית T. הכנה מוגית (I. 34, 54) as well as תהיו מוגית T. הכנה מוגית (II. 38, 81). Caspi (p. 146) points out that while every *hakanah* is *koah*, not every *koah* is *hakanah*; for the latter denotes disposition or talent, while *koah* is mere potentiality which time may bring out. Thus a child

when born is potentially a writer; but when he grows up and makes a literary mark, he shows *hakanah* intellect, III, 51, 64: Ar. תמיז. Cf. also I. 2 where H. renders שכל.

I. 72, 111. Ar. אלקסר (1) coercion. הכרח הטבעי בהכרח ממקומו

(2) necessity, לולא שני ההכרחים. I. 61, 92. Ar. אלצורתאן.

י הכרחי apodictic, incontrovertible because it is not based on mere probabilities (מפורסמת q.v.) but on logical operations I. 2, 16. Ar. אלצורוי.

V. בהכרח תנועה בהכרח

הכרעה "preference", an argument by "one of the modern Mutakallimun" in support of creationism,—a modified form of the "argument of determination". (V. התיחדות). The being and the non-being of the Universe, it maintains, are equally possible, hence there must be one who *preferred* the possibility of being. See I. 74, 127. Ar. הרגיה. Cf. Shirazi in HTh. 171. الشرح بلا مرجح باطل.

על הפך H. מכאלפא ל... (1) contrary to. II. 24, 50. Ar. הולך

(2) in accordance with, III, 23, 35. Ar. ינחו נחו. I strongly suspect a corruption in the first quotation. Perhaps we should read there הולק על. [Thus R, A and B].

9. ordinary person, opp. to ידוע, i. e., scholar. Introd. Ar. גמהור.

V. המזגות מזג

(1) impossibility, II. 24, 50. Ar. אמתנאע.

(2) cessation. II. 18, 37. Ar. בטול, כף, H. In I. 13, Ar. אלנכור.

(3) mutual obstruction or neutralization, דרך ההמנע (Ar. טריק אלמתמנאע H. דרך הנמנע), the argument from mutual neutralization whereby the Mutakallimun disprove plurality of gods. See I. 75, 129.

המנעות (1) impossibility, II. 12, 28. Ar. אמתנאע H. מניעות.

(2) mutual neutralization. I. 75, 130.

המסר devotion. אלאנקטאע III. 24, 37. Ar. לעבודתו מועיל.

המצאה (1) creation. I. 54, 80. Ar. אינאד.

(2) creative power, וכל נפרד תשפע ממנו ג"כ המצאה אחת.

II. 11, 27. Ar. מציאות H. אינאד.

המריצת דברים phrase. I. 59, 88. Ar. בלאגה H. מליצה.

המשך (1) course, context, plan. לא ימלט ממנו דבר אלא מה שבא בסדר.

והמשלים הנוהגים H. אטראד Ar. III. 23, 36. הדברים והמשך המשל

ודעת המשך מאמרם חלום א מס' בנבואה.

II. 36, 77. Ar. תראדף H. רוב. duration, II. 13, 30, מהמשך

Ar. אמטראד. As מציאותו קודם בריאת העולם המשך אין תכלית לו

M. remarks in the sequel, duration is only a semblance of

time. The difference between these two terms is explained

by Albo in his *'Ikkarim* II. 18 as follows: duration is

abstracted time, i.e. the absence of before and after; while

time is something concrete, the measurement of motion

from a point before to a point after. In II. 29, 55 והמשכו

Ar. אסתמראד. Hence Baneth in Lewy's *Festschrift*,

p. 80, does not seem justified in suggesting the

reading of אסתמראד, in Maimonides' Commentary on Abot,

in place of אסתמראד so as to suit the Heb. ימשך.

המשך אחר following. II. 12, 29. Ar. תבע. See

also I. 38, ויהיה בענין ההמשך אחר הדבר.

על המשך (1) permanently, continually. II. 30, 60. Ar.

על ההנהגה H. עלי אלאסתמראד. In II. 6, 23, H. תמיד.

(2) according to the oft repeated rule I. 29, Ar. עלי

משך. See also עפי הרגילות H. אטראד.

המשל allegory, figure of speech. Introd. 6. Ar. תמתיל.

המשלה comparison, III. 7, 9. Ar. תמתיל.

הגורס geometry. I. 73, 117. Ar. תשבורת H. אלהגורס.

See also מהגורס.

הנה here (influenced by Ar. *هنا*). See e. g. I. 1; I. 70; II. 12, 29; II. 48, 97. Usual Biblical meaning: hither.

הנהגה (1) government, II. 10, 25. Ar. *תדביר*.

(2) conduct, behaviour. II, 47, 96. See also I. 24 where Ar. *אלסירה*.

(3) law, regulation. II. 39, 83. מן ההנהגות המדיניות כנמוסי. היונים. H. מנהג.

(4) Providence. שהוא בהנהגה כלו שההשגחה האלהית מחוברת אליו. III. 17, 23.

הנהגי ethical. באמור תדבירה. II. 45, 91. Ar. בענינים הנהגיים או אלהיים.

H. does not translate it. Munk: des discours relatifs au regime politique. It is difficult to determine whether the term has political or ethical significance. M. probably would not draw a line between the two conceptions. Arist. also often calls inquiries into virtue political, for the moral life of man cannot find expression apart from the State. See Erdmann's *Hist. of Phil.* I, 165.

הנחה (1) position, place, one of the ten categories, *καίσθαι* (Topics I. 9, 103 b 20; Categories 4, lb, 25). See II. prop.

22, 9. Ar. *אלוצע*, H. has התכונה המיוסדת apparently misunderstanding the Ar. *וצע*. In I. 72, III, H. תשובה or תשומה. In I. 72, 112, H. תשומת. See also I. 74, 128.

(2) meaning, denotation, significance. In I. 9. Ar. *וצע* H. פרוש In I. 11. H. בנין

(3) postulate, assumption. I. 73, 119. Ar. *וצע*, H. התשומה. See also I, 47, 66 where הנחה corresponds to the Ar. *אלתקדיר* and where H. has השיעור corresponding to an Arabic variant *אלתקדיר*. See for *وضع* in this sense Ibn Sina's *Kitab en-Najat*, 18 (HTh. 362) and for *تقرير* HTh. 341.

הנחי legislation. See הנחי

הנחה ראשונה root-meaning, literal or primary signification.

II. 47, 95. Ar. *אלוצע* *אלאול* H, הענין הראשון.

אצל וצע root-meaning, original meaning. I. 8 Ar. עיקר הנחה

אול וצע original meaning I. 11, Ar. תחילת הנחה

על דרך ההנחה והישוב by way of postulate, by assumption. II.

Intro. prop. 25. Ar. עלי גהה אלתקריר H. על דרך הודאה

הנחה legislated, opposed to טבעי or natural. II. 40, 84. Ar.

העשוי H. אלוצעי

הנעה movement (transitive). II. prop. 9. Ar. תחריר. Cf. 'Or

'Adonai II. 1, 3: "When it is ascribed to the *motor* it is called הנעה; to the *motum*, it is called התנועות

(1) harmony, agreement. II. 40, 84. Ar. אלאהפאק

H. תקון.

(2) legislation, enactment, ראשי חדשים ואין שהימים ההם אינם

להם סימן טבעי יבדילם אבל התורה נתנה אותם בהסכמה

Ar. באלוצע H. אלא שהיא מצוה ונצטוינו בה. Cf. the Ar. expression

وضع القوانين

(3) determination, resolution. Intro. 3, Ar. עזימה H.

מחשבה

(4) Acc. to Munk, a nomen appellativum, a class noun,

i. e., a term applied to various objects agreeing in essential properties. Thus a "living being" is used as a class noun,

or בהסכמה, for man, horse, scorpion, fish, etc. (MH. 13).

See also שחוף and ספוק. Intro. 4. Ar. בתואטו. In. H.

פירוש שהשם והגדר להם: פירוש שהשם והגדר להם

אחד. See also I. 56,83. But S. Horovitz in his article

entitled "Zur Attributenlehre Maimunis" in Guttman's

Festschrift (see pp. 65-67) finds difficulty with Munk's

explanation of מוסכם or בהסכמה as referring to nomina ap-

pellativa. The following are his arguments. (1) In the

introduction (p. 4) M. speaks of terms which are used

בהסכמה as opposed to משתתפים; but "ist denn auch nur

eines von den vielen Beispielen, die M. bis Kap. 50 als

homonym oder amphibolisch erklärt, etwas anderes als

ein Nomen appellativum". (2) In his M. H., M. defines, under the general head of homonyms, the terms משותפים שחוף גמור (or as Ahitub in his version, published by Chamizer in Cohen's *Festschrift*, renders it (משותפים גמורי השחוף), מוסכמים and מסופקים as follows: the first class consists of names of totally different things e. g. עין denoting an eye and a well or a fountain; the second, of names of essentially similar things, e. g. the genus animal for its different species; and the third, of names of only outwardly or accidentally similar things, e. g. the name "man" for the living rational being and for a statue. Comparing these definitions with those of Aristotle in his *Categories*, we find that the example given here in M. H. under *Mesuppak* is found in the *Categories* under homonym and that given here under *Muskam* is there under synonym. Horovitz therefore comes to the conclusion that the word *Muskam* in Maimonides is to be understood in the sense of synonym, although originally it had (and it still has in the רוח הן) the sense of a nomen appellativum or a name given to various things because of a common characteristic, in opposition to a proper name such as Abraham which a few individuals accidentally may bear irrespective of any mutual resemblance. My reply to S. Horovitz is as follows. As to his first argument, M. cites for example the word מלא as meaning what is physically filled and what is spiritually endowed (ch. 19) or the word רגל as meaning foot and cause (ch. 28); and these names, with reference to their given meanings, are homonyms but not nomina appellativa. The same applies to all other *shemot mishtattefim*. As to his second argument, a comparison of the M.H. with the *Categories* proves nothing as to the meaning of the term *muskam*, for Aristotle speaks of the various *kinds* of the genus, of the man and the ox, which, in so far as they are

both animals, are synonyms; but M. speaks of the generic name, of the term animal as applied to its various species, and that term is of course not a synonym. Furthermore, the term for synonyms in M. H. is נרדפים (ch. 13. Ahitub נמשכים). What then does *muskam* mean? Generally it means a positive or conventional or agreed upon name; but more technically, a nomen appellativum, a generic name or a class-name given to various species because of essential similarity. This is precisely the way the term is defined in the M. H. (instead of והעקרב Ahitub has והפרס) and Ahitub's remarks in his summary appended to his version שהסכימו בו ההמון שם מוסכם כל שם does not run counter to the Maimonidean definition. As for the author of RUAḤ HEN, he uses the term "muskam" in its general sense as a positive or conventional name; and for its technical sense i. e. nomen appellativum—he uses the expression שם התאום which also Horovitz wrongly takes to mean synonym. Jurjani (see his K. T. 210) also understands by the term المتواطى a univocal equally predicable of its various species. See also *Emunah Ramah* (ed. Weil), p. 5. I may also add that Owen's remark to his translation of the Categories (London 1853, p. 1. n. 2) that "the synonyms of Aristotle must be distinguished from the modern synonyms" does not refer to any essential distinction, for "a man" and "an ox", according to the name (κατὰ τοῦνομα), i. e. as animal, are as much synonymous as "to go" and "to walk", which in fact he himself cites in his Rhetoric III. 2, 6-7, as an example of synonyms.

הסכמי conventional, opp. to טבעי, or natural. II, 30, 63. Ar. אצטלאחיה

הסתפק partial or doubtful homonymity, i. e. two or more things described by one term but resembling one another only in accidental or unessential properties. Thus "man" is

applied in partial homonymity (בהסתפק) to Mr. So-and-So endowed with the essential attributes of life and thought, to a dead man, and to a human image—all of which resemble each other only accidentally i. e. in outward physical form. M.H. 13. See I. 56,83. Ar. תשכך, H. ספק.

הסתפקות temperance. III. 48, 61. Ar. קנאעה.

הסתה temptation. III. 41, 53. Ar. אלאגרא, H. החשק.

הסתר mystery. II. 30, 60 Ar. כפא.

העברה (1) admissibility; the theory of the Mutakallimun that whatever is imaginable is possible and that the productive imagination alone is the criterion between the possible and the impossible. We say for example on the basis of past experience that fire warms but the reverse is also imaginable and hence possible. This theory, which a Hume might have applauded, is combated by M. See I. 73, prop. 10. Ar. אלתגוי. Cf. also I. 74, 127 in the general sense of possibility. Ar. גואז, H. עבור.

(2) brevity of expression. Introd. 6. Ar. אלאינאו, H. קצרים. Palquera in his Moreh ha-Moreh also thinks it should be rendered הקיצור.

העדר (1) privation, negation of a quality or faculty, such as blindness, death, poverty, or folly. Also called העדר הקנין I. 73, prop. 7. Cf. MH. 11. The Mutakallimun, according to III. 10, repudiate such privation, believing that it is in itself a positive, i. e., an objectively existing quality, only an opposite one. M. however maintains that it is merely an absence of its contrary. See III. 10. שהעדר אינו דבר נמצא אצל מי שלא יבדיל בין ההעדר והקנין ובין ההפכים. This passage has not been sufficiently understood by Munk and Friedländer. Thus Munk: “pour celui qui ne sait pas distinguer entre la privation et la capacité *ni* entre les deux contraires”; and Friedländer: “who do not make any distinction between negative and positive

properties *or* between two opposites". But see M.H. 11, where the distinction is made between הפכים, i. e., opposite qualities, and העדר הקנין, the העדר being merely the negation of the קנין. Hence, from the standpoint of the Mutakallimun, that העדר is an existing but opposite quality, the distinction between שני הפכים and העדר הקנין disappears. Thus M. remarks about the Mutakallimun ויחשבו שכל העדר וקנין דינם דין שני הפכים III. 10. The right translation of our passage is therefore: "except among those who do not distinguish between a property and its negation on the one hand *and* two opposite qualities on the other." This controversy regarding negative qualities has an important bearing on the problem of the origin of evil. Cf. III. 10. Ar. אלעדם H. אפיסה.

(2) relative non-being, i.e., that which is not yet but will be. In this sense it is also called העדר מיוחד, particular privation, i. e., a privation of a particular form. I. 17. Ar. אלעדם אלמכצון H. האפס המוגבל. This privation does not leave matter, until the form is realized when it is replaced by another "particular privation". It is therefore one of the three causes (התחלות)—matter and form being the other two—of transient existence (*ibid.*). Hence it appears that "relative non-being" represents some positive existence, probably a capacity and tendency of matter to receive the particular form—see I. 55 and R̥uah H̥en ch. 9—so that the term comes closely to the conception of possibility or *efsherut* (q. v.). Munk (I. p. 255, n. 1.) remarks: "Il va sans dire que le mot privation est pris ici dans le sens aristotélique du mot *στέρησις*". But M. is rather influenced by the Aristotelian conception of matter as *δύναμις*, as the *capacity* of being formed and is therefore as Arist. points out—see Berlin ed. of Gr. text of the *Physica* p. 192—to be distinguished from mere *στέρησις*, the

Platonic *μη ὄν*. It is this capacity by virtue of which Arist. assigned to matter a place among the principles of true being and which M. regarded as the third התחלה. *στέρησις* could not become such a principle.

גמור העדר (1) nihil, absolute non-existence, absence of all matter and form (hence different from העדר מיוחד, relative non-being which is inherent in matter). Cf. II. 17. Ar. אלעדם אלמחץ H. אפיסה גמורה. Further in the same chapter העדר גמור מוחלט Ar. עדם מחץ מטלק H. העדרה גמורה מוחלטת.

(2) *impossible* existence, like flying for man. אלו המדברים כמו שהודעתוך לא ידמו העדר אלא העדר גמור אלעדם. III. 10 Ar. אלממלק H. אפיסה מוחלטת. This is how the term is explained by Shem Tob, Crescas, and others; but I cannot see why the term cannot be taken here in the same sense as in II. 17, i. e., as nihil, or absence of all matter and form.

העדר העצם vacuum. I. 73, 116. Ar. עדם אלנוהר H. אפיסת העצם. The expression however admits of different interpretations. Cf. Munk, a.l.

העלות absence. II. 18, 37; III. 17, 26. Ar. ארתפאע H. הסתלקות הערה (1) remark. I. 73, 122. Ar. תנביה.

(2) allusion. reference, Introd. 3.

(3) intention. I. 1, H. כונה.

העתק motion. I. 21. Ar. אנתקאל H. הליכה. See also I. 73, 117. where H. renders מציעה. See Scheyer a. l.

העתקה (1) motion. II. prop. 4. Ar. אלנקלה.

(2) transportation, conveyance. I. 46. Ar. נקלאן, H. משא.

הפוך opposite. II. 17, 36. Ar. תצאד, H. הפכים.

הפך (1) reverse. III. 17, 23. Ar. מקאבל, H. כנגד.

(2) contrariety. הפך, סבות הסתירה או ההפך, Introd. 10. Ar. אלתצאד.

The difference between *hefekh* and *setirah* is that the former denotes only a qualitative discrepancy between two propositions (all men are bad, all men are good), while the latter, *setirah* or contradiction, refers to a discrepancy

both in quality and quantity (all men are bad, some are good). See commentators. Friedländer's translation is inexact.

(3) contrary. **צדה או נקיצה** II. 29, 54. Ar. **הפכים**. H. covers both terms with the one word **הפכים**. For the difference between contrary and contradictory (Heb. *soter*), see 2.

הפלגה hyperbole, exaggeration. II. 47, 95. Ar. **מבאלגה** and **אניא**. See **מופלג**.

הפסד (1) destruction, decay, opp. to **הוייה** q. v. II. prop. 4. Ar. **אפסאד**.

(2) fallacy. II. 16, 34. Ar. **פסאד**.

הפעלות (1) passion, (*πάθος*), a changing state, such as fear, anger, pity, etc. I. 52. Ar. **אנפעאל** H. **נפעל** V. **איכות**.

(2) any modification, or influence. II. 10.

(3) sensitiveness, irritability. **ממהרות לכעוס לקלות** **שהנשים** **הפעלותם** III. 48.

הפרש (1) difference. See I. 61, 91; 73, 121. Ar. **מבאינה** and **פרק** H. **הפרש** and **פרישה**. See II. 19, 43 Ar. **פרק**. The text in H. is corrupt. P. and Caspi **הברל**. Palquera (p. 102) notes that with reference to the distinction between the spheres and the stars, al-Farabi, as quoted by M., uses the term *farq*, which is in Heb. *hebdel* or *hefresh*, while M. himself designates it as *ikhhtilaf*, in Heb. *hithalfut* or *hilluf*. The former terms indicate difference, while the latter denote diversity which is deeper and thoroughgoing. See Caspi 14 b.

(2) interval. Introd. 5. Ar. **פתראה**, H. **עתים**.

(3) empty space, space interval. III, 2, 3. Ar. **כלל**, H. **חלל**.

ל **בהצטרף אל** in comparison with. Ar. **באלאצאפה אלי**, III. 14, 33. **הצטרפות** correlation or reciprocal relationship. I. 52, 73.

Ar. **חבור** H. **אצאפה**. See **התהפך בשווי**. Kaufmann (p. 388

- n. 46) quotes from Jurjani to the effect that *اضافة* denotes such a relation between two things neither one of which is conceivable without the other, e. g., father and son. Hence it is different from *نسبه* or *יהס* (g. v.). God being "necessary of existence" cannot be in such a reciprocal relation. See also Avicenna *Metaph.* II 4. *علاقة الاضافة*.
- הצעה** (1) preparation, introduction. *Introd.* 7. Ar. *תושיה*. See also I. 34, 53; III. 13, 18.
- (2) way, manner. *ושנוי הצעה הגרתי* III. 21. Ar. *וצע*, H. *תכונה*.
- (3) explanation. II. 45, 90. Ar. *תושיה*.
- הקדמה** (1) introduction (different from *פתיחה* Ar. *צדר*, corresponding to the English "preface"). *Introd.* 10. Ar. *מקדמה*
- (2) proposition. I. 73. Palquera has *מוקדמה*. H. though generally *הקדמה*, in I. 73 prop. 6 *מקודמת*. See also *Introd.* 10 *שתי הקדמות*, for the Ar. *אלקציתאן* which is usually translated by T. *הגורות* and here also by H.
- (3) premise of a syllogism. II. 38, 82. Ar. *אדמקדמה*. See also *Introd.* 10.
- הקל** inaccuracy, loose speech, *כי תארי השי"ת בשלילות הוא התואר האמתי*, I. 58, Ar. *אלתסאמה*, H. *ספק*. Avicenna and Iji use *على المسامحة*. See HTh. 180, 313. The term is opposed to *تصريح*. See also I. 57, 85. *בהקל הדבור* and I 70 *בהקל מן המאמר*.
- הקף** (1) rotation. I. 70, 107. Ar. *דוראן*, H. *הקפה*.
- (2) period, time-unit. *מפני שהקף השבעה ימים הוא הקף בינוני* III. 43, 54. Ar. *דור* H. *זמן גבול*.
- הקפדה** objection. I. 71, 107 Ar. *אלמשאחה*.
- הקפה** comprehension. III. 20, *ההקפה במה שאין תכלית לו יש בו ספק*, 29 Ar. *השנה* H. *אלאחאטה*.
- הקש** (1) analogy. I. 76, 132. Ar. *קיאס*, H. *סברא*. In II. 23. Ar. *מקאיסה*.
- (2) analogue. II. 48, 97. Ar. *קאים*.

- (3) rule, standard, III. 17, 23. Ar. קיאם.
- (4) syllogism, I. 5, 21. The difference between *قياس* and *استقرا* is that the former signifies deduction, while the latter induction. See Avicenna, *Masail* 4.
- ... הוא ההקש ב...—(Talmud הרין) the same applies to. II. 17, 36.
Ar. והוא הסברא ב... H. הו אלקיאם פי.
- ... וכדלך אלקיאם Ar. the same applies to. I. 74, 125. Ar. וכן ההקש ב...
H. וכן הסברא ב... H. פי.
- הקשה syllogism. הקשות רבות. Introd. 10. Ar. עדה מקאים.
- הרגשה sensation, perception. I. 46, 64. Ar. אחסאם. In I. 44
H. מורגש.
- יצאת exterior sense (as distinguished from what Locke called internal sense or reflexion). II. 36, 77. Ar.
אלאחסאם אלכארנ; H. does not translate it.
- מאמר lose speech, inexactness, II. 1, 121. Ar.
לשון (the word אלא as fallen out).
The Arabian authors such as Avicenna, Iji, Schirazi use the term *التوسع*. See HTh. 268, 362.
- הרחקה rejection, improbability, absurdity. I. 1. So H. Ar.
נפי. See II. 15, 25., Ar. אסתבעאר. In III. 26, 40 it corresponds to Ar. שנאעה and H. דבה. T. also in I. 51, 72 renders אלתשניעאת by both, הוצאות דבות והרחקות. Some editions have wrongly רבות רבות for דבות.
- הרכבה complexity, compositeness. (opp. to פשיטות q. v.) I. 50, 69. Ar. תרכיב. See also I. 60, 90.
- הרכבה אחרונית final compositeness, i. e., the state of any thing around us as a result of combinations of elements and their compounds. Ar. תרכיב אכיר, H. אחרונה.
- הרכבה המזוגית chemical compounds (as distinguished from הרכבה שכנית). II. 22, 48. Ar. תרכיב אמתואנ; H. ממשך.
- הרכבה שכנית mechanical mixture, juxtapositional compositeness. II. 22, 48; I. 73, 116. Ar. תרכיב מזאורה. H. תרכבת.
קרבת המקום.

הרמס (through misprint our text has Hermes with a "het").

See Cosari I. 1.) Hermes Trismegistus ("the thrice greatest Hermes"), an honorific designation of the Egyptian god of wisdom, Thoth, to whom during the third and the following centuries numerous works attempting to syncretize Neo-Platonism, Philonic Judaism and cabbalistic theosophy were ascribed, some of which have come down in the original Greek, others in Latin, or Arabic translations; but the majority are lost. III. 29, 43. Ar. הרמס H. הורמו. The Arabs identify Hermes with the Biblical Enoch whom they called Idris (Munk).

השאלה (1) metaphor. II. 29, 54. Ar. אלאסתעארה, H. מליצה.

(2) generally, a figure of speech. I. 37 Ar. אסתעארה, H. סמיכות. See also I. 21, 37.

השאר lastingness, permanence. I. 13, Ar. אלבקה. H. leaves it untranslated.

השאר הנפשות immortality. I. 74, 128. Ar. בקא אלנפס.

השארות continuance, preservation. I. 30, Ar. בקא H. קיום.

השבת הדברים argument, discussion. I. 71, 107, Ar. תרדיד אלקול.

השגה (1) perception. I. 46, 64. Ar. אדראך.

(2) generally, cognition (in which sense indeed the word "perception" was used by older psychologists). שמשא
ע"ה בקש השגה אחת והיא אשר כנה אותה בראיית פנים I. 21, 37.

(3) mental capacity, grasp. Introd. 3.

השגחה providence. See III. 17. Ar. ענאיה H. שמירה. As to the question of the *extent* of providence and its implication in predeterminism, M. adduces four different theories all of which he regards as unsatisfactory and advances his own, or what he calls the Jewish, view. All living beings are endowed with the freedom of will, so that a reasonable basis is supplied for the belief in reward and punishment. It is man alone however that enjoys individual providence which takes the form of the *shefa*' or the influence emanated

- from the Active Intellect on the human intellect. Apart from rational beings there is only a generic providence. **אלענאיה** השגחה אישית individual providence. III. 17, 26. Ar. אלשכציה
- ענאיה נועיה** generic providence. III. 17, 26. Ar. שמירת המין H.
- אלחסויה** comparison. III. 17, 26. Ar. **ספר ההשוואה** Book of Harmony, Introd. 6. Ar. **ספר קשר הענינים עם השכל** H. It is a book M. intended to write to harmonize those Midrashic passages the literal meaning of which clashes with that which the mind holds as true.
- שלימות** H. **אלתכמיל** moral advancement. III. 17, 26. Ar. **צורה הלוצה** H. **כלע** I. 30. Ar. **מן החומר**, thus bringing out the literal meaning of **خلع** which is "undressing".
- פיץ** (lit. abundance), H. **השפעת השכלים על הנביאים** emanation. I. 46. Ar. **דעת נאצל** which is incorrect, the meaning of the text being: the emanation from the separate intellects to the prophets. H. mistook the word **אלעקול**, the separate intellects, for their influence, the emanator for the emanation. See **שכלים**.
- אסתוא** Ar. **השתוות** equality. I. 74, 127.
- אלתאמל** H. **השתדלות** reflection, thinking. II. 4, 17. Ar. **השכל**.
- שה מביא אל ההשתלשלות** I. 76, 126. Ar. **השתלשלות** infinite series. See Hirschfield's *Cosari* (Arab. Heb.) 346-347. **אלהסלסל**.
- השתקפות** I. 59, 88. We should read **הסתפקות** (Munk).
- אלאשתראך** Ar. **השתתפות** (1) commensurability. I. 73, 118. Ar. **הברל** H. **שתוף** V.
- (2) homonymity. I. 56, 83.
- (3) association, cooperation, II. 1, 15 Ar. **משארכה** H. **שותפות**. The meaning is that the Deity does not consist

of two or more Beings who cooperate in the creation and government of the Universe, because of the logical difficulties of such a view. So Munk. Friedländer's rendering is not exact. For the word השתתפות in this sense, cf. III. 35, 48. כי השתתפות (משארכה) בממון הכרחי לבני אדם.

התבוננות reflection, contemplation. I. 2, 15 Ar. אלתאמל.

התגברות boldness, audacity. I. 69, 104 Ar. אלתנאסר.

אנעכאס באלחכאפו perfect reversibility. I. 52, 73. Ar.

It is that characteristic of a correlation whereby its members are dependent on one another. Thus in the correlation "father and son", the statement that the father is inconceivable without the son is perfectly reversible. Friedländer's stricture on Munk is not clear. The word انعكاس does mean to be inverted. Thus Shirazi 346 b: كنفسها انعكاس الموجبه الكليه (HTh. 210). See הצטרפות and MH. 11. See also יהס.

התחלה (1) element. II. prop. 25. Ar. מבדא.

(2) cause, principle. II. 4, 18. In II. 30, M. cautions the reader not to confuse the term התחלה with תחלה which signifies not logical but temporal precedence. The Biblical word ראשית corresponds to התחלה, and ראשון to תחלה.

(3) premise. I. 73, 116; 73, 125; II. 15, 34. Ar. מבדא.

התחלות הכל "Principles of the Universe", a work by Alexander of Aphrodisia. Ar. מבאדי אלכל. See אלכסנדר.

התחלה שכלית intellectual ἀρχή, i. e., God. מבדא עקלי.

התיחדות (1) specification, i. e., defining something by an attribute that belongs exclusively to that object. I. 58, 85. Ar. תכציץ H. גבול.

(2) particularly, the "argument from selection", showing that the variety of things though common in their material substrate, proves the existence of a Designer who assigned to each thing a different form. It thus combats the Aristotelian theory that the variety of appearance and move-

ment results from an eternal cosmic law. See I. 74, 127; II. 19. Ar. אלהכציץ, H. הגבלה. Palquera סגול. It is also called התיחר, I. 74, 126. V. כונה, חיוב.

התלות (1) anxiety for. I. 31, 49. Ar. תשוקה, H. תשוקה.

(2) dependance, connection, I. 75, 130. H. חבור.

התמדה endurance, continuance II. 19, 38. Ar. דואם.

בהתמדה continually. II. 19, 39. Ar. מסתמרא. Omitted by H.

... ובעד excepting. והחר ההתנות במרעיה II. 45, 93. Ar. ובעד
והחר שנוציא מן התנאי H. אלאסתתנא

התפעלות affection, emotion. III. 47, 59. Ar. אלאנפעאל V.
הפעלות.

התפתחות origination. אחר ההעדר II. 14, 33. Ar.
התחלה H. אפתתאח

התרה solution of a difficulty, II. 18, 37. Ar. פירוק H. חל.

ז

הוהר V. הוהר.

זוית angle. III. 15, 21. Ar. זאויה.

זוית מוגשמת solid angle (ibid). Ar. זאויה מגסמה.

זוית פשוטה plane angle (ibid). Ar. זאויה בסיטה.

זוית נצבת right angle (ibid). Ar. זאויה קאימה.

זיוף falsity. II. 20, 45. Ar. תזיף H. ביטול.

זמן (Ar. זמאן). (1) time. According to the Jewish view which M. defends in II. 30, it is something created together with the Universe, an accident of an accident (מקרה במקרה), i. e., of movement, and hence of objective reality; not to be confused with duration (see המשך), involved in the thought of God existing before the world, which is purely subjective.

(2) time-atom. See I. 73, 119. According to the third and sixth propositions of the Kalam as expounded by M., time as well as matter consist of indivisible particles or atoms and accidents do not endure two succeeding time-

- atoms but are each moment destroyed and recreated.
The latter idea is called the creation of the accidents
(בריאת המקרים).
- אלאזמנה אלאפראד Ar. V. זמן. I. 73, 120. Ar. time-atom. זמן פרדי
H. הזמנים הנפרדים.
- זנות nutrition. II. 10, 26. Ar. גאדיה. The whole passage is
omitted in H.
- זרות anomaly. II. 47, 96. Ar. שדוד, H. חדוש.

ח

- חבור (1) work, treatise. see I. 71, 107. Ar. חואליף H.
ספר, חבור.
- (2) conference. Introd. 3. Ar. אלאזמתמאעא H. ימי חברתך.
- חבר member, coreligionist. I. 71, 107. Ar. צאחב. It may, ac-
cording to Friedländer, include also the Karaites.
- ... לחובר moreover, furthermore, besides. II. 22, 49. Ar.
כל שכן H. מצאפא אלי. The expression occurs frequently.
See also I. 51, 71; 65, 97. III. Introd. 1 (here H. ונולה
אליו).
- חדודית pointed. conic. I. 60, 90. Ar. מכרוטה H. חדורה.
- מחדש creator. I. 28. Ar. מברע. H. מחדש מאין created, some-
thing created. I. 74, 125. Ar. האדת, מחדת.
- מתחדש (1) created, something created. I. 23, 39. Ar. האדת
H. חדוש.
- (2) temporary, changing. II. 7. Ar. מתגדרה H. מחדשים.
- (3) change, event. בחקו והמונעים והמתחדשים והמביאים
'ית II. 18, 37. Ar. אלטוארי, H. החדושים. The expression
המביאים והמתחדשים should be taken—the translations of
Munk and Friedländer notwithstanding—as hendiadys,
and should be rendered “changing stimuli”; as in the
whole passage only two conditions are discussed, i. e.,
מנועים and מתחדשים or מביאים. Comp. also II. 14, 33. לפי

- (אלדואעי אלטאריה) המונעים או המביאים המתחדשים לו בו (אלדואעי אלטאריה). For another example of hendiadys in M. see Munk II. 7 p. 76, n. 1.
- חדוש (1) temporary, transient thing, חדושים III. 16, 22. Ar. אלהוארה (lit. events).
- (2) creationism, *creatio ex nihilo*. II. 17, 36. Ar. אלהורה. H. gives here a strange version. This is the view of the Bible. The Aristotelian view that the Universe is beginningless lacks conclusive evidence. II. 25. M. also mentions the Platonic view admitting creationism but assuming a primordeal *hyle* coeternal with God. II. 13. See however my *Space in Med. Jewish Phil.* 5-14 for a different interpretation of the Platonic view.
- (3) novel idea. II. 26, 52. Ar. אלנכתה H. חמדה.
- חדות אלעאלם *creatio ex nihilo*. I. 74, 125. Ar. חדה אלעאלם. In II. 25 we also find the form חדות אלעאלם.
- יוצא חוץ למרכז V. חוץ למרכז
- irregular, anomalous. II. 13, 31. Ar. כארג ען אלקיאס, חוץ מן הסברא. See also חוץ להקש.
- חוש sense, I. 47. Ar. חושה, H. רגש. The five senses as given in this chapter are מושוש (אללמס), שמע (אלסמע), ראות (אלבצר), טעם (אלדוק), חוש ממשש.
- tactual sense. II. 36, 78. Ar. חושה אללאמסה H. אבר המשוש.
- חושי sensuous (relating to the senses). I. 28. Ar. חושה, H. השגת הרגשים. See also חושיות חושיה in I. 5.
- חזרה (1) regret, remorse, change of opinion. וידברו לפי מה שיחייב. מזה ההמשל מן הדבור והמענה. I. 46. Ar. אלהרדר. Munk brings a variant אלהכרר (which, I think, is a corruption) and takes both Arabic terms in the sense of repetition, translating: "d'inculquer des ordres". He also cites H. ולשוב בענין with the remark "ce qui manque de clarté". But it is evident that both H. and T. take אלהרדר in the

sense of *return* or vacillation of opinion. Cf. Shirazi 300 a *تردد المستحيل في الكون والفساد*. HTh. 172. M. probably has in mind such passages as: "And the Lord repented that he had made man on the earth" (Gen. 6,6). Friedländer's rendering "refusal" does not commend itself, nor his rendering *מענה* (*אלנואב*) meaning "reply" by "consent".

(2) returning, repetition. II. 10, 26. Ar. *אלעודה*.

חזור return. II. 10, 26. Ar. *אלעודה*.

חייב (1) to necessitate, to lead to, to imply. II. 30, 58. Ar. *אווב*. See also I. 52, 73; I. 59.

(2) to affirm (as distinguished from *שלל*, to deny), to ascribe. I. 52, 12. Ar. *אווב* H. *סמך על*. See also I. 34, 53.

יתחייב it will logically follow. II. 4, 20. Ar. *לום*. See also Introd. 10.

חיוב (1) essential and inseparable connection. II. 1, 14. Ar. *דבוק* H. *אלתלאום*.

(2) inherence of a necessary accident such as life or reason in man. I. 52, 72. Ar. *הצמדה* H. *אלתלאום*. Arabian authors would speak more often of *الملزوميه*. HTh. 245. Jurjani (200) draws a distinction between *لازم الوخود* i. e. the inherent accident of a concrete being and *لازم الماهيه* that of abstract essence (HTh. 348).

(3) drawing the conclusion of a syllogism. I. 76, 133. Ar. *לאום*.

(4) refutation. See II. 18, 38. where the meaning is refutation of creationism. Ar. *אלואם*. This Arabic term is different from *رد* in that it signifies indirect or apagogic refutation, while the latter means direct refutation. HTh. 245. Munk's translation "raisonnement" and Friedländer's "argument" are inexact.

(5) the doctrine of "necessary result", the Aristotelian

view that the Universe is a necessary co-eternal effect of the First Cause. This M. combats and proposes his theory of *כונה* or *התיחדות*, that the world in all its infinite and inexplicable variety is the product of design and selection,— a theory leading to the dogma of creation. See II. 19. Ar. אלוהים. See also II. 1, 16.

(6) affirmation (as opp. to *שלילה* or negation). I. 58. 85 Ar. אלאינאב.

נחוצות המציאות בבחינת העצם necessary existence of something on its own account, as distinguished from the kind of existence of a *necessarium ab alio* which per se has only possible existence. II. 1, 15. Ar. וגוב אלוהים באמתבאר אלהות.

נחוצות המציאות or as in I. 52, *נחוצות המציאות*, of necessary existence. This can be either on its own account (*בבחינת עצמו*) or *ab alio* (*בבחינת סבתו*) in which case it is per se only *נחוצות המציאות*. God alone is of necessary existence per se, being his own cause. See II. prop. 20. Ar. ואזוב אלוהים באמתבאר אלהות. H. ראוי למציאות בבחינת עצמו. See also II. 1, 15.

נחוצות a *positive* attribute. I. 60, 90. Ar. אלאינאב. H. תאר החיוב. נפש חיה V. חיה.

חכמה wisdom, which as M. maintains in III. 54, stands for the following four things: 1) scientific knowledge, 2) artistic skill, 3) ethical dispositions, 4) cunning. Religious truths scientifically demonstrated constitute what M. calls "perfect wisdom" (*חכמה גמורה*) See III. 54, 69. Ar. החכמה במאמר מוחלט. H. אלחכמה באטלאק.

חכמה אלהית or *חכמת אלהות* metaphysics. Introd. 4. Ar. אלעלם. See also Introd. 6, and I. 33. Arist. also called his first philosophy in which the ground of all being is discussed, theology. See his *Metaph.* E. 1, 1026. a, 1.19: "There must then be three theoretical philosophies, mathematics, physics and what we may call theology, since it is obvious that if the divine is present anywhere it is

present in things of this sort." See also 1064 b, l.1. See also MH. 14, where after a similar classification of the "theoretical philosophies", theology or metaphysics is said to consist of two parts: 1) the study of all that transcends matter, such as the deity and the pure intellects or angels, and 2) ontological investigations or a study of the fundamental causes of Being.

מלאכת ההגיון H. אלקואנין אלמנטקיה Ar. logic. II. 23. חכמת הדבר
 חכמת הדברים the Kalam, or Arabian scholasticism which, in its underlying idea of attempting to harmonize reason with religion, had its origin in the writings of Greek and Syrian Christians who sought to defend the teachings of their faith with philosophical weapons. See I. 71, 108. Ar. חכמת הדבור H. עלם אלכלאם.

חכמת הטבע physics (in the Aristotelian sense of "natural science").
 Introd. 4. Ar. אלעלם אלטביעי. It is also called מעשה בראשית (ibid). See also II. 23. Ar. אלעלום אלטביעי. The wide meaning of the term may be seen in the comprehensive task assigned to it in MH. 14, namely to investigate the attributes and causes of all natural objects such as mineral, plant and animal and also to study "that which contains all these; namely, time, space and motion." Nature was conceived by M. as the whole wide world in so far as it is not interfered with by man. This conception is based on the Aristotelian antithesis of natural and artificial. See MH. ibid. and the Berlin ed. of the Gr. text of Aristotle's *Physics* pp. 1926, 1025 b.

חכמת למודיות mathematics (which also comes from a root meaning "to learn", *μανθάνω*) consisting of the Pythagorean quadrivium: arithmetic, geometry, astronomy and music. I. 73, 123. Ar. אלעלום אלריאציה H. חכמת הלמודים. Cf. MH. 14.

חכמת התורה על האמת the science of religion in its essence, the

philosophical treatment of religious principles, as opposed to *hokmat ha-torah* or talmud which is a study of the out-growing laws. Comp. *shorashiyim*. Introd. p. 4. Ar. עלם אלשריעה עלי אלחקיקה. The word 'emeth is not quite exact. The distinction is certainly not between "true" and "false", but between the principles or *essence* and the legal ramification. The word חקיקה should therefore be rendered by מהות or אמתה (g. v.). Comp. M. Arnaud's *Etude zur le Soufisme par le cheikh Abd-el-Hadi b. Ridouane* (Alger. 1889) p. 11. كل شريعته غير مويدة بالحقيقه مقبوله.

error. III. 32, 45. Ar. אלמרץ, H. מהלה. See also III. 46, 57.

circle, rotation. See I. 11. Ar. דור, H. הקפה.

difference, change. II. 1, 15. Ar. אכתלאף.

different, something different. I. 74, 127. אלמכתלף.

individual variation. II. 40. Ar. אלאכתלאף אלשכצי.

H. השנוי אשר בכל איש.

it is disputed, concerning... I. 74, 127. Ar. נחלק על... (חלק) מכתלף.

opposition, contradiction. II. 23, 49. Ar. מכאלפה.

different, varied. I. 51, 72. Ar. שחות.

divisible. II. prop. 7. Ar. מנקסם.

divisible. I. 35, 56. Ar. מנקסם קאבל אלחמיה.

H. מחחלק מקבל החלוק. The expression seems redundant.

indivisible. I. 73, 117. Ar. גיר מנקסם.

exhaustive division, dichotomy

(*διχοτομία*, a bimembral division, taking a term and its contradictory, which by the principle of "exhausted middle", exhausts the possibilities). II. 1, 12. Ar. קסמה צרוריה.

H. חלוק בהכרח ועל כל פנים. See also III. 16, 22; 25, 38. where

Ar. חלוקה על כל פנים and H. חלוקה על כל פנים. Sometimes the term is extended to a logical division which is not dichotomous so long as it is exhaustive. Plato insisted that all classification must be dichotomous, and was opposed by Arist.

See III. 16, 22, where a חלוקה בהכרח אמתית (תקסים צרורי צחיה) is made into three parts and H. turns it into a strict dichotomy. Munk and Friedländer in all these quotations give various and loose renderings, not realizing the technicality of the term.

חלק (1) honor, dignity, I. 8. Ar. ערך H. חט. Palquera (p. 149) calls attention to the mistranslation of the word חט which has here the sense of dignity and not as T. rendered it "lot". It is probable however that in his faithfulness to the original, T. purposely selected the word חלק which has also the sense of character as in the Talm. לב טוב (Yerush. San. I. 19, 3). Indeed in III. 22, referred to by Palquera himself, and in I. 20 where the word is unmistakably used as synonymous with מדרגה, the Ar. חט is rendered by חלק.

(2) an alternative; one of the two or more possibilities of which one is to be chosen. See quotation s. v. חלוקה הכרחית. Ar. קסם.

(3) individual (as opposed to species). שהחלקים אמנם יושגו פרטים H. אלמואי'את III. 16, 22. Ar. בחושים לא בשכל.

(4) detail. III. 26, 40. Ar. פרטיות, אלמואי'את H.

(5) atom. I. 71, 108. Ar. חלק שאינו מחלק. אלמו V.

חלק שאינו מתחלק atom. The theory of atomism constitutes the first and most consequential proposition of the Kalam. See I. 73. The material world consists of created indivisible, non-magnitudinal, totally uniform, particles which when mechanically, i. e., contiguously combined, make up the manifold variety of existence. Ar. חלק H. אלמו. See also I. 51, 71 where H. has השדים for אלמו, thus evoking Narboni's rebuke ומי שכנהו על שד אחוהו שד

מלאסה' smoothness. II. 21, 47. Ar.

חמה In II. 24, 50. למטה מנבבנונית גלול כוכב חמה, the word חמה should be effaced (Munk).

חומר (1) the human body, as distinguished from the intellect, preventing man from attaining his highest perfection, and constituting the origin of evil. Introd. 8. Ar. מארה, H. חומר הגוף. See also I. 17; III. 8.

(2) matter as opposed to form, the ideal undifferentiated $\epsilon\lambda\eta$ in the Aristotelian philosophy which when united with form is turned into a definite reality. In his exposition of Aristotelianism (Introd. to pt. II, M. states as the twenty fifth proposition that in I. 17 he adds a third element, privation. The introduction of this new element may be explained, I think, as follows: To Arist.—in contradistinction to Plato—matter is not mere non-being or $\sigma\tau\acute{\epsilon}\rho\eta\sigma\iota\varsigma$ but a $\delta\acute{\upsilon}\nu\alpha\mu\iota\varsigma$, a possibility and a capacity of being formed, some sort of hunger for a definite form, so that matter attains to some degree of reality and may therefore be a principle of Being. It is this capacity for a definite form that M. isolated and added as a logically—though not ontologically—separated principle of Being. V. העדר

חומר אחרון immediate matter, i. e., the matter of which something is *immediately* formed. Thus the limbs are the immediate matter of a human being, whereas the four elements are the remote matter. See חומר קרוב I. 73, 122, Ar. מארה אכירה

חומר משותף common matter, the *materia prima* out of which the sublunar world was formed. II. 19, 39. Ar. אלמארה חומר משתתף H. אלמשתרכה

חומר עליוני the higher matter, the “quintessence” of the spheres, as opp. to חומר החתוני which is the common substrate of the sublunar world. II. 26, 52. Ar. מארה עלויה

חומר קרוב immediate matter (חומר אחרון q. v.). Cf. MH ch. 9, and Arist. Metaph. H. 6, 1044 a. L. 15, and 1044b. L. 1. See Introd. 8. Ar. מארה קריבה H. טבע קרוב

For *teba'* in this sense, comp. Shirazi 223a (HTh. 197)
 الطبیعه الخائسه الفلکیه.

ראשון (1) *materia prima* (ὕλη πρώτη), the common material substrate of all things in the sublunar world, also called הומר משותף and הומר תחתון q. v. This ὕλη is by definition (בבחינת אמתתו) devoid of all form; in reality it is always endowed with some form, together with which it serves as matter for higher and higher forms. I. 28. Ar. אלמאדה אלאולי.

(2) the sublunar world of change, II. 10, 27.

ח' תחתוני הומר תחתון the ὕλη, the common substrate of all changing things in the sublunar world. II. 26, 52. Ar. מאדה חומר שפל H. ספליה.

חסד excess, particularly of kindness. III. 53.

חסר false, defective, imperfect. III. 51, 67. Ar. אלנאקץ H. רשע. See also I. 36, 57 where H. also חסר.

חסרון (1) imperfection. I. 36, 57. Ar. נקץ.

(2) ebb, II. 10, 25. Ar. אלמר.

חפוש investigation, discussion. I 50, 70. Ar. חקירה H. בהח.

חפץ desire, will. II. 18, 37. Ar. רצון H. אראצה (while for משיה in the same passage T. has רצון and H. חפץ).

חצי קוטר radius. II. 24, 50. Ar. נצף קוטר.

חק (1) claim. II. 53, 68. Ar. חובה H. חק.

(2) relation, respect, regard. חק with reference to (a common Arabism in T. and H.). See I. 51, 71; III. Introd.

6. Ar. פי חק.

חרון a Makamah, a story in rhymed prose with occasional metric verses. This Arabic species of composition found some Hebrew imitators, particularly Harizi in his collection of Makamat to which he gave the name of *Tahkemoni*. Introd. 3. Ar. מחברות מליצות H. מקאמאת.

חרוט I. 73, 123. ספר החרוטים Book of Conic sections. Ar. המחודדים See חודרית P. (p. 60) המצוקים החרוטים H. אלמכרוטאת.

הרמס V. הרמת.

מחשבת H. מתוהמה Ar. נחשב (חשב) imaginary. II. 24, 50.

המעונן H. אלטכי Ar. חשוך non-luminous sphere. II. 22, 48.

משיב H. ראדע Ar. חושך hindrance, inhibition. III. 25, 39.

השק an intense state of love (אהבה), involving total concentration upon its object. When the latter is the Divine Being the state is accompanied by God's providence. III. 51, 68, Ar. עשק.

ט

טבע (1) nature. II. 14, 33. Ar. אלטביעה.

(2) instinct, natural peculiarities. III. 47, 60. Ar. אלטבאע. See also II. 4, 18; III. 23, 36.

(3) habit. I. 52, 73, Ar. מלכה H. קנין q. v. It is the first kind of quality (איכות V.), corresponding to the Gr. *ἕξις* which Arist. in the Categories ch. 8 explains as differing from disposition (*διάθεσις*) in being more lasting and stable. It consists of habits of science as well as virtue, (for according to Arist.—with whom M. agrees—moral virtue arises from habit and is not, as Plato taught, divinely bestowed. See his Ethics, ch. 1 and 5), provided that it is *χρονιώτερον καὶ μόνιμώτερον*. This indeed, as Munk pointed out, is the meaning of חוקה מדה וכל Ar. וכל מדה חוקה and מוטבע הטבע. See also וכל כלק מהמכן.

טבע מה שאחר הטבע Aristotle's Metaphysics I. 57, 84; II. prop. 25. Ar. מא בעד אלטביעה. This is an exact translation of *τὰ μετὰ τὰ φυσικά* given by Aristotle's editors to that work of his dealing with first principles, indicating that this portion should stand after the Physics in the order of the collected works. For a different interpretation of the name, see the histories of philosophy by Ueberweg and Schwegler. Another name of this work is חכמת אלהות q. v.

- טבעי (1) natural. II. 20, 45; 30, 63. Ar. טביעי.
- (2) physicist. II. 15, 34. Ar. אלטביעיין H. חכמי הטבע.
- טומטום Tomtom, an Indian author of works on magic. See Munk a. l. Ar. טמטם.
- טעה V. הטעאה, מוטעים.
- טעון refutation, I. 73, 118. Ar. אחתגאג H. הבאת טענה.
- טענה argument, (to be distinguished from proof, מופת q. v.). (חגה) אלחגג II. 15, 34. Ar. אריסטו יסכל ההפרש בין הטענות והמופתים.
- טרד occupy, control. גבול v. טרד גבול.
- ידוע (1) scholar. Introd. 9. Ar. עלמאינא H. חכמינו. I suspect the word ידועינו in T. is a corruption from ידעינו which would be a faithful rendering of the Arabic. [Thus R. and S.].
- (2) notion, idea. II. 38., 82. Ar. אלמעלום H. הידיעה.
- ידיעה cognition, knowledge, comprehension. II. 16, 22. Ar. אלעלם H. מדע but also ידיעה. To know, M. maintains, is mentally to embrace an object, to encompass it (מקיף וכולל דבר T. אלעלם אחאטה); hence the infinite is unknowable. In modern philosophy, however, the distinction is made between apprehension and comprehension.
- זולתו omniscience. III. 16; Ar. עלם במא סואה H. ידיעתו לזולתו.
- Against those arguing that the affirmation of divine omniscience would compromise divine justice, since His foreknowledge of an action would make it necessary and thus remove responsibility from the human agent, or that the knowledge of the infinite variety of things would not be compatible with divine unity, M. maintains that God's knowledge, being His essence—in opposition to the Attributists—cannot be compared to human knowledge.
- יוחני המדקדק John Philiponus, the grammarian, who lived at Alexandria at the end of the sixth century and the early part of the seventh. M. alludes to his Refutation of the treatise of Proclus on the eternity of the Universe

- and the Cosmogony of Moses.—(Munk). I. 71, 108. Ar. יחיי המדקדק H. יחיי אלנהוי.
- יחוד (1) unity of God. I. 35, 56. Ar. תוחד. See also I. 75, 107; I. 75. In Arabia it was ibn Tumart who drew this sharp line between *tawhid* and *tajsim*, to the adherents of the latter of which he declared war and inaugurated the pontifical rule of the *Muwahhids*.
- (2) specification, defining something by an exclusive attribute. I. 58, 85. Ar. תכציץ, H. גבול.
- מיחד (1) unitarian, anti-attributist. I. 53, 77. Ar. אלמוחד. V. יחוד. The context shows that the term is used in the sense it often has in Arabic literature, i. e., as referring to the opponents of divine attributes. The Mu'tazilites were called *الموحد*. See HTh. 266.
- (2) Specifier, the Divine Being who assigned one of the many possible forms (עוברים) to a certain substance. I. 74, 127. Ar. מכציץ, H. מנביל. This term is used by the Mutakallimun in connection with the so-called התיחד, or the argument from specification for the doctrine of creation. V. התיחד.
- מתיחד one whose soul is united with God. II. 36, 78. Ar. אלמתוחד. Munk translates "solitary" (see his note a. l.) and Friedländer renders "distinguished." The context however leads me to think that the word is used in the Sufi sense, i. e., unity with God. Jurjani and Kashi also speak of *الاتحاد* in this sense. See HTh. 360.
- יחס, ייחוס a relation of generic resemblance among species, and hence inapplicable to the deity. I. 11; I. 52, 74. Ar. נסבה H. ערך, יחס Cf. 'Ikharim p. 108. It does not denote mutual dependence and it is therefore different from הצטרפות, q. v.
- יחס to ascribe. מיוחסת I. 21, 37. Ar. מנסובה.
- יכולת power to do or not to do, freedom of will. I. 73, 120.

- Ar. אלקדרה. See Jurjani 19 for the definition of the term. The Mu'tazilah believe in freedom while some of the Asharites propound the theory of *kasb*. See קניה.
- מורה free will. III. 17, 24. Ar. אסתמאעה מטלקה. It signifies, as M. explains, that man acts by his own nature, choice and will. Comp. الاستطاعه الحقيقه in Jurjani 19. The difference between *istita'a* and *qudra* is evident from the following extract from An-Nasafi (see Macdonald's *Muslim Theology* p. 310): "And the ability to do the action (*istita'a*) goes along with the action and is the essence of power (*qudra*) by which the action takes place, and this word "ability" means the soundness of the causes and instruments and limbs". The meaning is that *qudra* or *yekolet* is the *physical* power, necessary to execute the action; while *istita'a* has also a psychological part, i. e., motive. This seems to tally with M.'s explanation. The term *istita'a* therefore is *qudra* plus *ikhtiyar* (בחירה).
- (ילד) תצא התולדה H. נתג. Ar. הולד to be inferred. Introd. 10. תולדה. V. יוליד תולדות H. אנתג. Ar. הוליד to infer, II. 38, 82. מה שהם משערים H. קרהא. Ar. יסד וישב to establish I. 71, 109. קדרהא evidently reading קדרהא
- יסודות elements I. 72. Ar. אסתקסאת.
- (יסף) על נוסף accidental (that which Spinoza calls a "mode"), as opposed to essential I. 57, 84. Ar. על זאיד. See also I. 73, 118.
- מוסף superfluous. II. 14, 33. Ar. חוספת H. זאיד. See דבר מוסף, ענין מוסף על עצמו.
- מוסף additional. II. 26, 52. Ar. אלזאידה H. נוספת.
- על מוסף in addition to. II. 48, Ar. יותר H. זאידה.
- יעוד promise. I. 11, Ar. נחמה H. ועד.
- יצא to be actualized. II. 38, 81. Ar. כרג H. יצא אל הפעל.
- יוצא (1) extrinsic, II. 18, 37. Ar. כארגה H. מחוצה לו.

- (2) excentric (i. e., not having the same centre) II. 24, 50. Ar. אלכארנו.
- חֹץ לְעִצְמוֹ extrinsic, I. 69. 104. Ar. כאַרְנֵה, H. חֹץ לְעִצְמוֹ.
The will or wisdom of God is not extrinsic, i. e., is not something apart from Himself.
- כָּאֵרֵג עֵן אֶלְקִיאַס irregular, illogical. II. 24, 50. Ar. חֹץ מִן הַסְּבֵרָא H. חֹץ מִן הַסְּבֵרָא.
- יּוֹצֵא חֹץ לְמֵרְכֹז excentric (not having the same centre) I. 11, 27. Ar. חֹץ מֵעֵמֻדֵי H. כָּאֵרֵג אֶלְמֵרְכֹז.
- יְצִיאָה (1) departure, deviation. II. 24, 50. Ar. אֶלְכָּרוֹג.
(2) excentricity. II. 24, 50, Ar. כָּרוֹג.
(3) excretion. II. 17, 35. Ar. תְּגוּט, H. שִׁיחָה נִפְנָה.
- יְצִיאַת הַמֵּרְכֹז excentricity. II. 24, 50. Ar. כָּרוֹג אֶלְמֵרְכֹז H. יְצִיאַת הַמֵּרְכֹז.
- יְצִיאָה מִן הַכֹּחַ אֶל הַפּוֹעֵל transition from potentiality to actuality. II. Introd. prop. 5. Ar. כָּרוֹג מִן אֶלְקוּהָ אֵלֵי אֶלְפַעַל. See also מוֹצֵא, מוֹצֵא.
- יְצֵעַ V. הַצָּעָה.
- יֵצֵר to form (to be distinguished from בָּרָא which denotes *creatio ex nihilo*). II. 30, 63.
- בִּיִצְרָה by nature. II. 36, 78. Ar. בְּאֶלְגֻבְלָהּ, H. בְּטַבַּע הַבְּרִיאָה.
- יִרְהוּ (ירָה) mean, indicate. I. 61, 92. Ar. דָּלָּ. V. הוֹרָאָה.
- יֵשֵׁב (1) state, establish. II. 13, 31. Ar. יֵסֵד H. קָרָ.
(2) use, employ (an expression). I. 59, 89. Ar. לְקַח H. נִקַּל q. v.
- יִשׁוּב comprehension, I. 48, 67. Ar. אֶקְרָאָר, H. תְּכֻנָּה. See also דָּרָךְ עַל דְּרָךְ הַהֲנַחָה וְהִיִּשׁוּב s. v. דָּרָךְ.
- מִיּוֹשֵׁב fixed, stationary. II. 13, 30. Ar. מִסְתַּקְרָהּ, H. שׁוֹקֵט.
- הַתִּישֵׁב (1) to be fixed, stationary, תְּחִישֵׁב II. 13, 30. Ar. הַסְתַּקְרָּ H. תְּשׁוּט.
(2) to be established, confirmed, II. 45, 93. H. תְּקִיר H. הַצָּעָה q. v. See Munk's note a. l.

- (3) to be deliberate I. 2. 15. Ar. החָבַה. It is opposed to judging by *tehillat ha-maḥashabah*.
- יָשׁוּב existence, ὄντι, quoddity. (Munk) I. 58, 85. Ar. אֲנִיָּהּ H. הִיּוֹת. We can conceive only the existence of God, not His essence. Comp. Shirazi 326 b. (HTh. 130) واجب الوجود انيته ماهيته
- יִשְׁמַעְאֵלִים Islam. I. 71, 107. Ar. אֵלֵאסְלָאִם.
- יִשְׂרוּן straightness (in the movement of the planets). II. 10, 26. Ar. אִסְתַּקְאָמָהּ H. יִישׁוּר. See Munk a. l. See also I. 73, 123.
- יִשָּׂר V. הִישָּׂרָה.
- יִתְד a cardinal point of the horizon. III. 37, 49. Ar. וְתֵד.
- יִתְד מִזְרַח the rising of the sun (one of the four cardinal points of the horizon). III. 37, 49. Ar. יִתְד הַנְּשִׂאוֹת H. וְתֵד אֶלְשָׂרֶק.
- יִתְרוֹן חֶלֶק V. חֶלֶק.

כ

- כְּדוּר (1) sphere. II. 4, 20. Ar. אֶלְכֶרֶהּ H. כִּדּוּר, כִּדּוּר. Altogether there are nine spheres, some of which themselves consist of a number of spheres. See גִּלְגַּל.
- (2) universe. I. 72, 110. Ar. אֶלְכֶרֶהּ H. עֵיגוּל.
- כְּדוּר הַמְצוּיִיר a sphere containing figures, i e., stars. II. 9, 25. Ar. אֶלְכֶרֶהּ אֶלְמַצְוֶרֶהּ V. צוּרָה.
- כְּדוּרִי spherical. I. 60, 90.
- כְּדוּרִיּוֹת sphericity. I. 36, 57. Ar. כְּרִיָּהּ.
- כּוֹכַב Mercury. II. 24, 50. Ar. עֵטָאָרֵד. It is in the second sphere nearest to the earth. In II. 9 (H. II. p. 152) H. wrongly renders עֵטָאָרֵד by כּוֹכַב צָדֶק. See חֶמָה.
- כּוֹכַבִּים נְבוּכִים planets. II. 9, 25. Ar. כּוֹאֶכֶב אֶלְמַחִירֶהּ.
- כּוֹכַבִּים עוֹמְדִים fixed stars. II. 9, 25. Ar. אֶלְכּוֹאֶכֶב אֶלְהַאֲבַחֶהּ.
- כּוֹכַבִּים מְשַׁפְּטֵי הַכּוֹכַבִּים astrology. II. 12, 29. Ar. אַחְכָּאִם אֶלְגְּנוֹם H. דִּינֵי הַכּוֹכַבִּים.
- כּוֹן V. מְכִיָּן, מְכִוִּין, תְּכוּנָה, הַכְּנָה.
- כּוֹן הֵיָאָה prepare matter for its form, הכִּינוּ, II. prop. 25. Ar.

כוונה the theory of *design*—which M. advances against the Aristotelian theory of necessity (**חיוב**)—that the Universe is not a necessary and natural development (**על צד החיוב הטבעי**) of the *materia prima*, as Arist. taught, but the product in all its variety of supernatural design or specification. Cf. **התייחדות**. See II. 19, 39. Ar. **קצד**.

כוונה ראשונה primary aim, i. e., that which is desired per se. III. 32, 45. Ar. **אלקצד אלאול**.

כוונה שנייה secondary aim, i. e. that which is desired not per se but as conducive to something that is desirable per se, III. 32, 45–46. Ar. **אלקצד אלהאני**.

כח (1) potentiality. I. 55, 82. Ar. **קוה**. On the difference between potentiality and possibility, see **אפשרות**.

(2) a quality, essential or accidental, of a material object. II. prop. 10.

(3) natural force. **כלם מלאכים** II. 6, 23.

(4) result. **ומכח דבריהם שהוא אצלם מושכל ראשון** II. prop. 11. H. **ומכח דבריהם יצא**.

בכח in potentia (*δυνάμει*), the state of being 'endowed with a dormant capacity which may be developed into an actuality. I. 55, 82. Ar. **באלקוה**.

בכח שכל intellect in capacity, i. e. before conceiving a certain object which is a **מושכל בכח** (Ar. **באלקוה**). After conceiving, it becomes an intellect *in actu*, a *sekel befo'el*, in which *sekel* and *muskal* are identical. See I. 68. 101. Ar. **עקל באלקוה**.

כחות נגליות influences of the spheres. II. 30, 60. Ar. **אלקוי**. **אלפלכיה**.

כח דברי rational faculty. It is this faculty which in prophecy receives the *shefa'* or the divine influence through the *sekel ha-po'el* or Active Intellect. II 36, 76. Ar. **אלקוה**. **כח הנפש המדברת**, H. **אלנאטקה**.

כח הדוחה force of repulsion. II. 38. 81. Ar. **אלקוה אלדאפעה**.

- קוה אלאסתעדאר faculty, disposition. I. 70, 105. Ar. כח ההכנה H. כח הזמנה. The mind of the child at birth is only a faculty or a capacity of acquiring knowledge, a hylic or material intellect, what Arist. called, *νοῦς παθητικός*. Munk notes that M. follows in this respect Alexander of Aphrodisia.
- אלקוה אלחיואניה vital or animal force. III. 46, 59. Ar. כח חיונית H. כח נפש החיה.
- אלקוה אלגזביה faculty of anger, II. 23, 49. Ar. כח כעסני H. תאות כעס.
- כח המדבר the rational power which is the essence or the "specific difference" of the human species. I. 53, 76. Ar. אלקוה אלנאטקה, H. כח המדברת, the feminine gender being due to the Arabic. T. also often uses *koah* as feminine.
- אלקוה אלמתכילה imaginative faculty. II. 36, 76. Ar. כח המדמה H. הכח המחשבת. T. also uses sometimes the word מחשבה for imagination. Boer (*Widersprüche der Philosophie*, p. 84) seems to distinguish between *القوة الحيايه* and *القوة المتخيلة*, the latter being limited to animals; but no such limitation is implied in our text.
- כח המשער intuitive or a *priori* faculty. as opp. to discursive, mediate reasoning. II. 38, 81. Ar. קוה אלשעור, H. כח ההרגש.
- כח מתפשט an extended force, i. e., one residing in a body, e. g., heat in a burning coal. Such a force is divided when its body is divided and, according to prop. 12, is finite, i. e., its influence reaching out in space must come to a limit. II. 1, 96. Ar. קוה שאיעה H. כח פושטת. See *Ta'am zekenim* p. 77.
- כח נפשיית psychic faculty residing in the brains. III. 46, 59. Ar. אלקוה אלנפסאניה. H. כח הנפש המדברת (= כח דברי-י. q. v.)
- כח קרוב proximate potentiality, a potentiality which is about to be actualized, III. 51, 67. Ar. קוה קריבה.

כח התאוה appetitive faculty, the source of which is the liver.

III. 46, 59. Ar. אלשהוה H. תאוה.

כילות niggardliness. III. 46, 57. Ar. לקפוץ ידו H. אלשה.

כלי organ, instrument. I. 4, 19. Ar. אלה.

כלי הזמן adverb of time. I. 37, 59. Ar. טרף זמאן.

כלי מקום adverb of place. I. 37, 58. Ar. טרף מכאן.

כולל (1) ordinary. משער כולל ordinary power of reasoning.

II. 38, 82. Ar. פשוט H. אלעאם.

(2) common, including. הנפש החיה הכוללת לכל מרגיש I. 41, 61.

Ar. אלעאמה.

כלל (1) compound, aggregate, II. 1, 16. Ar. קבוץ H. גמלה. In II. 26, 48. H. renders *kelal*.

(2) greater part. III. 8, 12. Ar. רוב H. מעטם.

(3) cause, motive purpose. I. 5, 21. Ar. מערץ. The rendering of T. does not seem to be exact nor is that of Munk: "ensemble". H. more correctly ענין כללי generic (as opp. to 'ishi, individual), universal. I. 73, 123. Ar. אלכלי.

כללות (1) general way, wider sense. לקצת כללות in a somewhat larger sense, not in its strict meaning. II. 45, 90. Ar.

אגמאל H. בעמום. על דרך כלל. See also II. 47. 96. בכללות Ar. אגמאל.

(2) an appellative (i. e. a name designating a whole class, as opp. to a proper name belonging to one individual).

הדור וכללות לאחרים I. 61. 91. Ar. עמום לאלגיר H. הרחבה (?)

כוללת לשתיים ותפארה. Friedländer renders "acknowledged distinction", and Scheyer also takes it in this sense; but

Friedländer's arguments (see note a. l.) for rejecting Munk's translation are not quite convincing. Cf. the same expression elsewhere in the same chapter והגמרה והכללות.

מבוארי הכללות והגמרה.

(3) concept, universal. המין ושאר הכלליות דברים שכליים III. 18,

26. Ar. אלכליאית H. כללים. M. evidently adhered to Abelard's

conceptualism which was the predominant theory in Arabian thought; and Munk is not altogether exact in labelling

M. a nominalist. A strict nominalist regards the uni-

- versal as a mere name or a word, a *flatus vocis*; while according to M. it is a mental *reality*, a *sermo* or *λόγος* with which the mind operates when it thinks. See also I. 73, 123 ובשכל יבדל הענין הכללי מן הענין האישי ולא יתאמת מופת מן המופתים אלא בכללי וזה כמאמר Comp. I. 51, 72: אחרים הענינים רוצים בזה הענינים הכללים אינם נמצאים ולא נעדרים.
- כמה quantity; one of the Arist. categories, *ποσσον*, one of the four categories subject to change. II. prop. 4. Ar. אלכם H. כמות.
- כמות quantity, magnitude. According to the Kalam, which maintains that the accidents are inherent in the atoms, quantity is not an accident. I. 73, 118. Ar. אלכם. In prop. 22 H. has הרמות but that is apparently a mistake for הכמות.
- כמות המתפרק discrete quantity, e. g., number, as distinguished from כמות המתדבק, or continuous quantity, e. g., measure or magnitude. I. 57, 84. Ar. אלכם אלמנפצל H. הכמות הנבדל.
- כנוי (1) pronominal suffix. I. 21, 37. Ar. אלצמיר.
(2) reference. I. 65, 97. Ar. אלכנאיה.
- כניעה humility, meekness. III. 47. 59. Ar. עונה H. כשוע.
- (כנס) to begin II. 2, 17. Ar. נאשב, H. מה שהחלתי בו. In his letter to ibn Tibbon, M. emends this passage, but see also I. 5, 2. Comp. Mishnah, Berakot I^a, משעה שהכהנים נכנסים.
- עם הכנס discuss with. I. 76, 133. Ar. אלכוין מע H. להעמיק H. בעיון עם.
- דכול גסם פי גסם penetrability. I. 73, 122. Ar. שיכנס גוף בגוף H. חוזרת H. תכראר פי אלקול I. 51, 71. כפל במאמר במאמר.
- כת category, class. III. 15, 21. Ar. קביל.

6

- ...ל on account of, because of. וכבר התבאר שאינו נופל תחת הזמן ג"כ. לקחו להמנע התנועה בחקו II. 1, 14. Ar. מפני לאמתנאע H. This Arabic use of the *lamed* is common in T. Cf. e. g. II. 20, 46; II. 36, 78.
- לואה defective, imperfect. I. 75, 131. Ar. עאנז H. גלאה.
- ליאות defect, imperfection. I. 75, 131. Ar. ענו H. חולש. See also II. 24, 50.
- לב kernel (opposed to קליפה), the hidden meaning of an allegory. I. 71, 107. Ar. לב H. פרי.
- מתלבד (לבד) closely joining. III. 2, 4. Ar. לאוק H. דבק.
- לבד. See II. 38, 82. Ar. אהאר תלך אלארא וחדהא. T. translates סימני הדעות ההם וגבוליהם H. מקומות הדעות ההם לבד and evidently reading וחדהא.
- ובלבד especially. It is used by T. in a different sense from that of "but only", "provided", which it has in Talmud: מה שאינו גשם ולא כה בגשם אינו דבר נמצא בשום פנים כחחלת ציור האדם ובלבד. I. 46, 64. Ar. ובכאצה. H. also has ובלבד. In III. 8, 11. H. has וכל שכן. It is curious that for ובכאצה in III. 47, 51, T. has וכל שכן and H. ובלבד.
- ליחה humor. Four cardinal humors were supposed by ancient physicians to constitute the human temperament, which varied in accordance with the relative proportion of the red, white, green and black humors in one's system. I. 72, 113. Ar. אלאכלאט אלארבעה.
- למה because. II. 37, 51. Ar. למא H. מפני ש... This Arabism is very common. Cf. Introd. 3; I. 71, 107.
- למודי (1) mathematical. I. 72, 115. Ar. העלימי.
- (2) mathematician. II. 11, 27. Ar. תעלימי H. לומר חכמת. הלימודים.
- למודיות mathematics. Introd. 3. Ar. אלתעאלים. H. חכמת. חכמת הלמודיות V. הלימודים.

- למורים mathematical science, particularly astronomy. II. 4, 20. Ar. אלתעאלים.
- לקח regard, assume. I. 69, 102. Ar. אכד, H. מצא. See also I. 59; I. 68. לקחת הדין מן החוטא (III. 41, 52) retaliation. Ar. קצאצאת H. עונשין. See Munk III. p. 3270 n. 1.
- ... לקח עצמו ב... to devote one's self to... I. 26, 43. Ar. אכדוא המזרוים נפשותם בשלימות H. אנפסהם באלכמאל
- לשון הענין "language of condition," figure of speech. II. 5, 22. Ar. לסאן אלהאל. H. לשון ענין הנראה מהם. In the *Thousand and One Night* 26, 4, God's creatures are said to praise their Maker with the "language of condition". (لسان المقال opp. to لسان الحال), i. e., by their order and uniformity (HTh. 348). M. here maintains that the Biblical verse: "The heavens shall declare the glory of God" is not to be understood in the sense of "the language of condition". See Munk a. l. and also Pinsker, *Liqqute qadmoniyot*, p. 92.
- וילה דבריו H. בנצה, Ar. III. 49, 62. Ar. וילה דבריו

מ

- מאמר definition, II. 1, 16. Ar. אלקול. See I. 35. Comp. the use of the term in Palquera, p. 72.
- מאמרות categories. II. prop. 4. Ar. מקולה.
- ... מאמר ב... belief in. II. 16, 35. Ar. אלקול ב. H. ... אמונה ב... Cf ... אמר ב...
- מאודי frequent (ἐπι πολὺ). Accidentals are neither constant nor frequent. II. 20, 45. Ar. אכחריה, H. מצואים מצואים. Palquera (p. 152) thinks the rendering should be ברוב רובי.
- מבואר obvious. II. 29, 55. Ar. אבין.
- מבדיל specific difference (διαφορά) which, together with the

- genus or *sug*, constitutes a definition. See MH. ch. 10 where the word הברל is used. I 57, 85. Ar. פצול H. חלקים.
- מבוא connection, bearing upon. III. 28, 42. Ar. מרכל.
- מביאים stimuli. II. 14, 33. Ar. מעוררים H. אלוואעי. See also II. 18, 37, and *Ikkarim* p. 108.
- מבוקש (1) a proposition or theorem to be demonstrated, II. 16, 34. Ar. מטוב.
- (2) problem, question. II. 25, 51. Ar. מטלב H. שאלה. See also II. prop. 12.
- מגורתי III. 47, 59, a mistake for מוסי (Munk).
- מגיסטי the *Almagest*, Ptolemy's famous work dealing with astronomy and trigonometry. II. 24, 50.
- מהדבר הנבדל אחר המות הוא הדבר המגיע בפעל והדבר הנבדל אחר המות הוא הדבר המגיע בפעל. I. 70, 105. Ar. הנמצא בפעל H. אלהאצל באפעאל.
- מדבר (1) rational, I. 53, 76. Ar. נאטק.
- (2) one of the Mutakallimun or those Arabian theologians who endeavored to sustain the *Kalam* or the Word of God by philosophical arguments. The following remark from Palquera (p. 152) is noteworthy: "The term *medabber* is applied to any one versed in the *Kalam* which is the art of bringing proofs for the annulment of the arguments of those who oppose religion because of an investigation into reality. For the one that adheres to the doctrines of religion without inquiry is called by them *faqir* and he is the judge versed in religious law. On the other hand the one who investigates the doctrines of religion and shows their truthfulness from a study of reality is designated by them *mutakallim*". Ar. אלמתכלם. See Introd. p. 3. I. 56; I. 71.
- (3) generally theologian, or scholastic. כל המדברים הראשונים מן היונים המתנצרים ומן הישמעאלים I. 71, 108.
- מדה (1) a space of time, I. 73, 119. Ar. זמן H. זמן. T. did not refrain from using in his version an original Arabic word,

if found also in Hebrew, even though in its Hebrew meaning it only loosely suits the context. Cf. the word חלק. (2) ethical characteristic. I. 54, 80. חלק. Cf. I. 52, 73 בטבע מטבעיו העיוניים או המדות Ar. אלכלקיה. H. has היצוריות but I think we should read היציריות (so also Palquera in *Reshit Hokmah* p. 10 speaks of מעלות יציריות). Malter in Cohen's *Festschrift* p. 255, calls attention to the distinction sometimes made between *yezivot* and *middot*, "the former referring to the natural propensities and inclinations, or to 'the fashion of the inner man', Ar. خلق (pl. اخلاق), the latter to the fashion of the outer man, his appearance or acquired habits and manners, Ar. خلق." Our text however ignores this distinction. See also המדות מעלות.

(3) in general, virtue in its Arist. sense, as that $\xi\epsilon\iota\varsigma$, i. e., habit or state of mind which is conducive to rational activity. See I. 34, 54.

מרחח objection. III. 26, 40. Ar. מדפע H. דוחה.

מדני gregarious, social, political. III. 27, 41. Ar. מדני H. על מנהג המדינה.

מדומים imaginary objects, III. 15, 21. Ar. אלמחכילאח H. המחשבות העולות על הלב.

מדע knowledge, which, according to the Kalam, is each moment recreated in us, as all accidents last only a time-atom. I. 73, 119. Ar. עלום. Knowledge is identical with the essence of God. III. 20, 30.

מדע מוטבע character, nature, totality of innate qualities. II. 17, 35. Ar. פמרה, H. בריאה. See Malter in Cohen's *Festschrift*, p. 254. Some MSS. of T. have יצירה. See Munk a. l.

מהות (lit. whatness) οὐσία quiddity, esesence, that by virtue of which a thing is what it is. כמו שיתואר האדם בשהוא החי המדבר. זה התאר הוא המורה על מהות הדבר ואמתתו מאהיה. I. 52, 72. Ar. We thus have here the scholastic conception of essence

as consisting of the genus and the species of a thing, which makes it synonymous with definition, and hence to be distinguished from substance which Aristotle also called *οὐσία*. Avicenna as well as later Christian scholastics distinguish between *existentia* and *essentia*. As to God, we can only conceive, says M. (I. 52, 85), His existence but not his essence. See ישות.

מהנדס geometrician. I. 72, 115. Ar. מהנדס. T. adds in explanation חכם בהשבורת.

מוגשמת V. זוית מוגשמת.

מוחלט absolute, unlimited and unqualified. I. 53, 76. Ar. מטלק. See also III. 10, 13.

מוחשים percepts. I. 73, 125. Ar. מוהסוסאת H. מושגים.

מוטבע innate. II. 17, 35. V. מדע המוטבע.

מוטעים false. I. 51, 72. Ar. ממוהה H. מזוייפים.

מונח (1) positive, arbitrarily chosen, as opposed to natural.

II. 40, 84. A variant reading is מושם. Ar. אלמוצועה H. הירידה והעליה שני שמות מונחים בלשון עשוי. Cf. I. 10, 27. לענין ידוע העברי וענינים ידוע where read with Friedländer; H. שמות כנויים. Comp. the meaning of the term in Palquera, p. 72. ואמר בן אלצאיג בתחלת ספרו כי האפשר ומה שבכה אחד במונח. ושנים במאמר. Cf. הנחה.

(2) assumed, hypothetical, opposed to objectively and certainly true (טבעי). ע"צ עשות הראיה במפורסם אצל אומות כולם. וצעי II. 14, 33. Ar. אשר יחייב זה הרבר כי הענין מציאות העולם טבעי לא מונח. H. evidently misunderstood the expression פ"י מוסכם. גאבר אלדרה. There is no reference here to מן העולם. Is it possible that H. was misled by T.'s מן העולם, explaining it to mean "about the world"?

מונעים obstacles (opp. to מביאים q. v.) II. 18, 37. Ar. אלמואנע. יסף v. מוסף.

מוסרים moral instructions. III. 8, 11. Ar. אלאדאב.

- מופלא** excellent; strange. I. 70, 104. Ar. אלגריב אלעניב. Cf. I. 48, 67. פירושים מופלאים. Ar. תלונא עניבא and see Palquera's comment p. 150.
- מופלג** strong expression. I. 59, 88. Ar. אבלג H. תכלית הפלגה. See הפלגה.
- מופסדים** false. I. 32, 51. Ar. אלפאסדה, H. נפסדות.
- מופשט** abstract, i. e., devoid of all attributes. I. 52, 72. Ar. מזרדה. H. פשוטה. See also I. 68, 100.
- מופת** demonstration, proof. I. 71, 109. Ar. ברהאן In I. 5. 21 Ar. אסתדלאל. See ראייה.
- מופתי** demonstrated, proven. II. 24, 50. Ar. ברהאני.
- מופת גזר** a decisive proof. I. 71, 109. Ar. ברהאן קטעי, H. מופת נחתך. See next article.
- מופת חותך** a decisive syllogism, one proving the existence of any being from its causes, as against מופת ראייה which is a proof from its effect. See Narboni to I. 71 and Efodi II. 2, note 1. See I. 71, 109 and II. 15, 33. Ar. ברהאן קטעי, H. מופת נחתך. In II. 2, 17, Efodi is right in saying that M. did not mean that God's existence might be proven by a *mofet hotek* but by a *mofet reiyah*. See also Munk a. l. Friedländer's stricture that Efodi confused proof with definition is not well taken since Aristotle includes definition in the syllogistic method. See Erdmann's *Hist. of Phil.* (Eng.) I. 141.
- מוצא** mineral. III. 37, 49. Ar. מערן, H. מחכת.
- מוצא** actualized potentiality. II. 4, 20. Ar. אלמכרנ.
- מוציא** actualizer, that which moves a potentiality to actuality. II. 4, 20. Ar. אלמכרנ.
- מורגש** percept. I. 51, 71. Ar. מחסוס. See also I. 51, 70, where H. מורגש and דבר המושג בהרגש.
- מורכב** compound. I. 73, 122. Ar. מרכב.
- מורכב אחרון** highest complex, i. e., the human being composed of the four elements as well as the vegetation and animal

souls, plus his distinguishing rational faculty. II. 40, 83. Ar. **אָכר מַרְכָּב**.

ל **מושא** figure of speech, trope. II. 47, 95. Ar. **מסתעאר** H. **סמוך**.
See **השאלה**.

מושג concept, notion. **מהם הרבה ממושגיהם** I. 73, 116. Ar. **מדרך**. Munk translates "perception", which term in strict modern terminology is applicable only to objects of sensation. How can an atom be called a "percept"? See I. 73, 125. Besides, what meaning is there in the statement "and many percepts escape our senses"? If they escape our senses they are not percepts. One must distinguish between **מדרך** (Heb. **מושג**) and **מחסום** (Heb. **מוחש** or **מורגש**). Cf. Shirazi 417a **الادراك اعم من** (HTh. 163). Cf. also Shirazi 187b **الادراكات بالتعقل والتخيل والاحساس** (ibid): Thus *musag* denotes any simple apprehension.

מושכל (1) rational, demonstrable. II. 47, 96. Ar. **מעקול**.
H. **שכלי**.

(2) something conceived, the *intellectum*. I. 68, 101. Ar. **מעקול**. In an actualized intellect, the *intelligens*, the *intellectus* and the *intellectum* are identical.

מושכל בכח potential concept, e. g., the tree before it is conceived. I. 68, 101 Ar. **מעקול באלקוה**

מושכל בפעל actualized concept, e. g., the tree when conceived. I. 68, 101. Ar. **מעקול באלפעל**.

מושכל ראשון (1) God (lit. first intellectum; but in God the subject and the object of thinking are one, *intelligens*, *intellectus*, and *intellectum* are identical). III. 51, 65. Ar. **אלמעקול אלאול**. Cf. Efodi a. l. Munk however explains the expression as meaning the principal object of human thinking.

(2) innate idea, axiom. III. 19, 28. Ar. **מעקול אול**.

מושכל בעצמו axiom. I. 73, 125. Ar. **מעקול בנפסה**.

מושם v. **מונה** (1).

- הפרשה H. פצל Ar. redundancy, accessory. II. 48, 97. מותרות luxury. III. 12, 16. Ar. מותרות H. תוספות.
- מזג a mixture of the four differently qualified elements in an object in a certain proportion producing a corresponding *disposition* in the object. II. 19, 39. Ar. אמחואג. See II. 36, 76. where Ar. מואג.
- מזג שוה perfect balance (of component elements) II. 39, 83. Ar. אלמואג אלמעחדל.
- המזג H. אלאמתואג Ar. mixture of elements. II. 10, 26.
- מזוייפים false. Introd. 9. Ar. אלבהרג. H. is verbose here.
- מזל star (though strictly speaking, a sign of the zodiac). See II. 10, 25: ומול יקראו ג"כ הכוכב.
- מכרוט אלסטואנה H. cone. I. 36, 57. Ar. איצטונה V. מוצק העמוד.
- קליפה H. חקב אלענביה Ar. מחיצה ענבית מן העין.
- מחלוקת נצוח dialectic (in the Arist. sense), i. e., the rhetorician's or disputant's argumentation based on the principles of general belief rather than demonstrated truth. I. 51, 72. Ar. גדל. H. מחלוקת. In MH. ch. 8 it is called הקש נצוח. Thus Avicenna *الجدلي مولف من المشهورات* (HTh. 286).
- מחלוקת הנצחון dialectic syllogism (= מחלוקת הנצוח). See I. 71, 109. Ar. גדל, H. נצוח ההגיון.
- מחלוקת מופתית contradiction of, or opposition to, a demonstrated proposition. I. 31, 49. Ar. אלענאר אלברהאני, H. החלוק המופתי.
- מחצב mineral. I. 58, 85. Ar. מעדן.
- מחשבה (1) reflection. inference, ותולדה ומחשבה II. 38, 82. Ar. פכר H. ותולדת מחשבה evidently taking the expression as a hendiadys. In III. 51, 65, M. contrasts מחשבה ברמיונות (אלפכרה אלעקליה) with מחשבה שכלית (אלפכרה פי אלכיאולאת) which alone is called *de'ah* or knowledge. This antithesis

corresponds to Plato's distinction between *sensible* knowledge which is identified with ignorance since it deals with the diversified objects of sense which are only shadows of reality, and *abstract* or philosophical knowledge which is true knowledge since it deals with the one in the many, the Idea.

(2) opinion, in its technical sense, as defined e. g. by Kant as "a consciously insufficient judgment, subjectively as well as objectively" (Meiklejohn's tr. of *Critique of Pure Reason*, p. 498). II. 38, 82. Ar. טוֹן, H. מחשבה רקה. Comp. Suhrawardi 126 (HTh. 201). الظن هو كالم بشى مع الشعور بامكان نقيضه. This conception of opinion as mere probability goes back to Plato who could not concede to δόξα the value of true knowledge since it *springs* from perception; but inasmuch as opinion—or as he sometimes calls it, mathematical knowledge—uses the data of perception as mere hypotheses in its effort to reach the world of thought-abstractions, he accords it a place midway between ignorance and knowledge. M. in contrasting it with דבריות and חכמה seems to use the term in the sense of the raw data of perception, untouched by the mental processes of reasoning and abstraction and hence only probable.

(3) character, nature, innate mental qualities. I. 2, 15. Ar. פטרה. Palquera (p. 149) rightly remarks that the translation should be יצירה. See Malter in Cohen's *Festschrift*, p. 253. H. translates more correctly by תולדה. **מחשבי** imaginary, subjective, not real. I. 74, 128. Ar. דהני. Cf. Palquera, p. 154. ודהן כמחשבה והוא בכאן כמחשבה שאינה אמיתית ואינו נכון להעתיק שכל

מין species. Introd. 6. Ar. אלנוע, H. מין פרטי. V. סוג.

מין קרוב proximate species, i. e., one consisting of individuals only, e. g. man; whereas "life" which is a species, rather

- than a genus, compared with what is more comprehensive, is itself reducible to species, such as man, cattle, fowl, etc. In MH. ch. 10 it is called מין אחרון. See I. 52, 74. Ar. נוע קריב, H. מין פרטי קרוב.
- מיני generic. II. 19, 39. Ar. נועי.
- מיתר sinew, III. 32, 45. Ar. מותר, H. מותר (but read מיתר).
- מכוין a designer, one who planned and designed the manifold variety of the Universe. II. 19, 39. Ar. קאצר. V. כונה.
- מכוון לעצמו an end per se, something desired as an end and not as a means. III. 33, 47. Ar. מטלוב לדאתה, H. מבוקש לעצמו. See also III. 32, 45. V. כונה ראשונה.
- מכוון ראשון (= כונה ראשונה q. v.) primary purpose of god, i. e., to produce existence as a good per se. III. 25, 39. Ar. כונה ראשונה H. אלמקצוד אלאול.
- מכין (V. הכין) "preparer" i. e., that which calls out a potentiality into actuality. II. prop. 25. Ar. אלמהי. See also II. 1, 12.
- מכריח force. I. 72, 111. Ar. אלקאטר. See הכרח.
- מכריע a "preferrer", one who *preferred* the being of the Universe instead of its non-being, which according to the Kalam was equally possible. I. 74, 127. Ar. מרנח. V. הכרעה.
- מלאכה art. There were five arts, الصناعات الخمست (Suhrawardi 30, HTh. 194): logic, dialectic, rhetoric, sophism, poetic. Hence the question regarding the Kalam מאי זו מלאכה הם. Introd.3. Ar. צנאעה. Shem Tob notes that the basis of the Kalam is מלאכת הטעאה.
- הגיון V. מלאכת ההגיון.
- מלאכותי artificial, as opp. to טבעי. III. 23, 36. Ar. צנאעי, H. אומן (apparently from אומן an artisan).
- מלאכי artificial. I. 1, 12. Ar. צנאעי. H. מלאכת מחשבת.
- מליצה V. מריץ s. v. מריץ.
- מנהג manner. III. 17, 23. Ar. מנהג.

- מנוחה** pause. According to the atomistic conception of time and space as held by the Mutakallimun, the difference in velocities is due to the varying number of rest moments. See I. 73, 117. Ar. **שביתה**, H. **סכנה**.
- מניח** legislator. II. 40, 84. Ar. **ואצע**, H. **מיסר**. V. **מונח**.
- מניע** mover, i. e., God, the mover of the all encompassing sphere (I. 9, 26. Ar. **מחרך**); particularly, the cause of motion from potentiality to actuality, from matter to form. I. 1, 12.
- מניע לא יתנועע** *movens non motum*, God. II. 1, 14. Ar. **מחרך לא יתחרך**.
- מניע קרוב** immediate mover, i. e, the agent which *directly* sets the substance in motion from matter to form. II. 1, 12. II. prop. 25. Ar. **אלמחרך אלקריב**.
- מניע ראשון** (1) prime mover, the One who set in motion all successive immediate motors (q. v. **מניע קרוב**) causing all existing things to receive their forms. II. prop. 25. Ar. **אלמחרך אלאול**
 (2) immediate mover (**מניע קרוב**). Cf. II. 1, 12-13 where I follow Friedländer's translation of the term. Munk translates literally and vaguely "le moteur premier."
- מניעה** (1) impossibility. II. 9, 25. Ar. **מנעה**, H. **מניעות**. V. **נמנע, המנעות, המנע**.
 (2) warning. I. 47. 66. Ar. **אלרדע**, H. **הזהרה**.
- מסובב** effect, I. 13, 31. Ar. **מסבבה**. See also I. 68, 103.
- מסופק** an amphibious term, i. e., a term applied to two or more objects which so far as essential properties are concerned are totally heterogeneous so that the term would be a homonym; but they have a mutual resemblance in unessential properties, thus making the term a class name (**שם מוסכם**. See **הסכמה**). The word "man" applied to a living being and to a human statue is a homonym in their essential properties and a class name as regards external appearance, and is therefore amphibious. See *Introd.*

3 and MH. ch. 13. Ar. משכך. Comp. Horovitz's *Psychologie* p. 217. Ahitub in his summary of the MH. published by Chamizer in Cohen's *Festschrift*, p. 453, takes it in the sense of a "loose expression", erroneously extended. Comp. the meaning of ספק.

מעלה (1) sign of a zodiac. III. 37, 49. Ar. ברנ, H. מול.

(2) virtue, in its Aristotelian sense, as that habit or permanent state of mind (ἕξις) which is conducive to rational activity. I. 34, 55. Ar. אלפצילה, H. מרה. The word הטובות after המעלות is superfluous and has nothing equivalent in the Arabic.

מעלות שכליות intellectual or dianoetic virtues, (αἰσθάνεσθαι), i. e., perfection of the faculty of intelligence. III. 54, 69. Ar. אלפצאיל אלנטקיה. H. מרות שכליות, מרות נפשיות.

מעלות המדות ethical virtues, perfection of disposition or character, (ἦθος). III. 54, 69. Ar. אלפצאיל אלכלקיה, H. מרות גופיות. The division of virtue into dianoetic and ethical is Aristotelian. M. follows Arist. in opposition to Socrates in emphasizing that ethical virtues do not invariably spring from rational insight, but recognizes the part played by the will which is to be trained in accordance with rational insight. Cf. I. 34, 55.

מעמד (1) scene of revelation. III. 51, 65. Ar. אלמקאם. In I.46 אלמקאם is translated correctly by H. המעמד, but by T. המאמר, evidently reading אלמקאל (Munk a. 1.)

(2) duration, I. 73, 120. Ar. בקא H. קיום.

מעמד שכלי boundary of human thought, where the power of analysis ceases. I. 71, 109. Ar. מוקף עקל, H. מעמדות לשכל.

מעמיד constituting the essence of a thing. II. prop. 22. Ar. המתקן H. אלמקום. See MH. ch. 10.

מעמס (lit. burden) attack, offence. So Munk. Scheyer "predication". I. 59, 88. Ar. חמל H. גרע.

מענה V. חזרה.

מעשה (1) influence. III. 12, 15. Ar. תאחיר H. פועל. In I. 73, 120 the expression קצת מעשה (Ar. אחר מא, H. יתרון) refers to the Asharite theory of *kasb* in explaining the doctrine of free will. See קניה.

(2) trace. I. 72, 115. Ar. אהאר H. אוחות. P. (See p. 152) always renders אחר by רשום. See H. p. 117 n. 18.

מעתזילה the Mu'tazilah (separatists) a sect found by Wasil ibn 'Ata in the eighth century who *separated* himself from the school of the master, establishing a school of his own, the two basic principles of which are the freedom of the will which makes reward and punishment justifiable, and the absolute unity of God which demands a repudiation of attributes. Hence, the sect is also called אצחאב אלעדל "adherents of justice and unity". See I. 71, 107. Ar. אלמעחזולה H. הנבדלים. In III. 17, 25. מעחזילא.

מפורסמות (1) conventional truths, morals, public opinion as expressed not in true and false, but in right and wrong. These social approvals or disapprovals do not spring from demonstration or proof and are therefore only "probable opinions", τὰ ἔνδοξα. A syllogism, one or two premises of which belong to this category of public opinion, is called הקש הנצוח (v. MH. ch. 8), מחלוקת הנצוח (q. v.) or מורגשות הנצוח (q. v.) In I. 2, 15. Ar. אלמשהוראת, H. גלויות. In II. 33, 71, H. גלויות.

(2) generally a common belief, such as the eternity of the spheres. Cf. II. 14, 33. והביא בזה השער גם כן ענינים. מזה המין ע"צ חזוק הדעת אשר אמתהו העיון אצלו במפורסמות. The Ar. reads עלי גהה רפד אלראי אלדי צחחה אלנטר ענדה. H.'s rendering על צד חזוק לסברא אשר קיים אותה עיון הגלויות לפי דעתו is inexact since אלמשהוראת is not to be connected with אלנטר but with רפד—"to support. . . with common beliefs".

מצא V. המצא, המציא.

מציאות existence, I. 34, 53. Ar. גוד, H. מציאות.

- מציאות existence. I. 73, 112. Ar. גוד. Existence according to M. is an accident of essence, but in God existence and essence are identical. See I. 57.
- ממציא creator. I. 9, 26. Ar. מוגוד.
- במצוע by means of. I. 72, 112. Ar. בואסטה.
- מצטרף (1) relative (as opposed to absolute). III. 53, 69. Ar. סמוך H. אצאפי.
 (2) nomen regens, a constructor or governing substantive. I. 21, 38. Ar. אלמצאף, H. מיוחס, נחבר.
 (3) correlative. I. 52, 73. Ar. אלמצאף, H. מחובר. V. התהפך. בשווי.
- מצוייר containing stars. V. כדור מצוייר.
- מצרני bordering upon. Introd. 6. Ar. מתאכם H. אחרון.
- מצרף examination, test. III. 15, 21. Ar. אעתבאר.
- מקובלות authoritative tradition. II, 33. 71. Ar. מקבולאת.
 It is one of the four kinds of statements, enumerated in MH. ch. 8, requiring no proof, the others being מושכלות מפורסמות, and מוחשים ראשונות.
- מקיף (1) circumference. I. 73, 117. Ar. אלמחיש.
 (2) the ninth, starless, all encompassing and all moving spheres. II. 4, 20. Ar. אלמחיש. H. הגלגל המקיף, V. גלגל המקיף.
- מקיף בכל the all encompassing sphere. II. 4, 20. Ar. אלמחיש.
 המקיף על הכל H. באלכל.
- מקום (1) method, standpoint. I. 54, 79. Ar. מוצע.
 נטר. See also ספק.
 (2) space, not in the sense of a continuum, but a receptacle or more correctly, as defined by Arist. "the first limit of containing body", והכולל, והמיוחד למקום המיוחד והכולל, על כל חלק מן הארץ. H. ללמכון אלכאין ואלעאם. I, 8, 25. Ar. במקום כלל או מיוחד. In I. 25, H. renders מקום מיוחד and מקום כולל correspond to the Aristotelian distinction between accidental and essential place. See

Arist. *Physics*, IV. 211 a. Yehiel of Pisa (*Minhat Kenaot*, ed. Kaufmanm, p. 26) explains thus: "For every corporeal object has two places, one accidental and one essential. For example: Reuben sitting in the house is in an accidental place; but he is also in an essential place the definition of which is the contiguous limit of the surrounding body."

מקומי spatial. I. 46, 64. תנועה מקומית locomotion. Ar. אלהרכה. אלמכאניה. H. תנועה המקום. See also I. 49.

מקור mineral. I. 16, 33. Ar. מעדן, H. מחצב.

מקיים V. שמות בלתי מקיימים and קיים.

מקצר partial knower, one who grasps only a part of a truth, e. g. that the essence of man is life (instead of life plus rationality). I. 60, 90. Ar. מקצר. See also I. 5, 23, where H. has החסרים שאין להם שלמות.

מקרה (1) non essential quality, an accident. "Anything superadded to the substance qualifies it and does not constitute its essence; and that is the meaning of accident." I. 51, 71. Ar. אלערץ. This conception is reiterated in I. 73, prop. 4. V. תנועה במקרה. Relation is called in I. 52, 74, קצת מקרה Ar. ערץ מא, since it is external.

(2) chance. According to Arist. no phenomenon in nature is the result of chance (במקרה). II. 20, 45. Ar. באלאתפאק.

מקריי accidental, due to chance. II. 30, 60. See also II. 48, 97. Ar. אלאתפאקי, H. בדברים הבאים בלי כונה. In the sense of pertaining to accident as distinguished from essence, see I. 34, 53 where Ar. אלערצי.

מקריות accidentally. I. 73, 53. Ar. אלערצי, H. כח המקרה.

מקשה solid, not hollow. I. 60, 90. Ar. מצמתה.

מראית visual. I. 21, 39. Ar. אלבצרי, H. מורגשת.

מרובע square. I. 73, 117. Ar. אלמרבע.

מרגיש sentient. I. 41, 61. Ar. חסאס. V. מורגש.

- מרוחק absurd. ענינים מרוחקים. I. 47, 95. Ar. אלשנאעאח H. דבות גדולות.
- מרחקים dimensions. According to M. dimensionality is an accident and not the essence of matter. I. 76, 132. Ar. אלאבעאד. See my *Space in Jewish Med. Phil.* p. 36.
- מרכז centre. I. 72, 114. Ar. מרכז, H. עמוד. In I. p. 20 H. has נקודה.
- (מריץ) ולא היו to be profuse in speech. Cf. II. 29, 57, ולא היו ולא אטנבוא אלחכמים פי אכפאיה Ar. החכמים ממריצים מליצות בהעלימו I think T. did not transmit here the literal sense of the Ar. which really means: "and the sages would not have tried their utmost to hide it." H. ולא הוהירו החכמים להעלימו. Munk and Friedländer followed T., apparently taking the word אטנב in the sense of "being profuse in speech", which to my mind does not give the best sense in this passage. The word M. usually employs for figure of speech is אסתעהרה. Cf. II. 29, 55. T. מליצה H. השאלה.
- משאיים Peripatetics (مشى to walk about) applied to Arist. and his followers who carried on their philosophical discussions while walking about in the halls of the Lyceum. Introd. to II. 1. The term is Ar. אלמשאין which H. gives in its Heb. equivalent ההולכים. Curious is the following from PMZ: "And the meaning of משאיים is walkers for they were learning while walking beyond the confines of the town, not seated, so as to have physical exercise through walking for the purpose of preserving their health." See אריסטו.
- משוש touch, tactual sensation. I. 46, 64. כלי המשוש Ar. כלי פעולה H. אלה בטש.
- משותף common, ordinary. See דעת משותף
- משותף שם homonym, a term describing a word denoting various objects no one of which claiming priority or preference for that word, e. g. 'ain denoting equally an eye and a

fountain. When a word primarily designates one object but by extension it denotes something else, e. g. *rosh* primarily head, and hence top of a hill, it is called *mush'al*. (PMZ). In MH. ch. 13, are enumerated six different kinds of homonyms, the perfect one (השם המשותף הגמור) being a name of two or more objects which have no common characteristics to justify the common name. I. 46, 65. Ar. שתוף q. v. See also משתתף H. אסם משתתף.

משיג (1) accident property. I. 21, 38; I. 52, 73. Ar. אלתגסים H. מדה.

(2) conscious of. II. 7, 24. Ar. מושג, מדרך, V.

(1) be in accordance with, follow. II. 22, 48. Ar. נמשך (משך)

In II. 26, 51, Ar. מאמין, H. חבט. See also II. 17, 35; II. 24, 51 (גרי עלי קיאם, Ar. נמשך על הקש) H. גרי עלי קיאם. נהוג על דרך הסברה. See II. 19, 42. לא ימשך is not in accordance with facts. Ar. לם יטרד H. אינו נהוג בכל.

(2) connected with, joined to. הזמן מקרה נמשך אחר התנועה. II. prop. 15, Ar. דבק, H. חאבע.

(3) of frequent occurrence. I. 27, 44. Ar. מטרד, H. מורגל. In II. 29, 55. H. אלאסתעאראת אלמטרדה (Ar. ההשאלות הנמשכות) Friedländer's translation "intelligible" is incorrect.

(4) constant, permanent. נמשך לא יפסד. III. 17, 23. Ar. נהוג על מנהג נכון H. מטרד.

(5) constantly engages in. II. 29, 55, constantly engages in. Ar. מסתמר על (prop. continues constantly in). H. omits.

משך flow, incoming of the tide. II. 10, 25. Ar. אלמד.

משכיל *ens intelligens*, a thinker, a being endowed with intellect. I. 68, 99. Ar. מושכל, שכל. V. אלאקל.

משכיל בכח potential thinker, i.e., prior to obtaining a conception. I. 68, 100. Ar. עאקל באלקה.

משכיל בפעל actual thinker, having obtained a conception. Ibid. Ar. עאקל באלפעל.

- משל (1) simile, allegory. Introd. 10. Ar. מהל. In H. p. 162
המשל read המוצל.
- (2) signification, meaning. משל ראשון primary or literal
meaning. II. 29, 57. Ar. מהאל אלאול, H. דמיון ראשון. Ac-
cording to Scheyer the difference between ענין ראשון and
משל ראשון is that between *Grundbegriff* and *Grundbedeu-
tung*. See H. p. 37 n. 1. and *Literaturblatt des Orients*,
1846 pp. 509–11.
- משלים V. שלם.
- משנים dualists, I. 75, 130. Ar. אלהנויה. H. בעלי השנים. V.
שניות by which T. renders אלהנויה elsewhere. The word
should be read *mishnim* from משנה, double. Comp. the mean-
ing of *mishnim* in the Bible. The word might also be read
meshannim from the Pi. of *shanah*, meaning to repeat accord-
ing to Talmudical dictionaries; but the passages cited
therein form no conclusive proof that the Pi. rather than
the Qal is intended. Prof. Neumark tells me that he reads
mashnim; but in the Talmud, this form occurs only in the
sense of teachers. The points in favor of my reading are:
1) the form has Biblical authority, 2) the grammatical form
is the same as its Ar. original. [S. punctuates *mashnim*].
- משער intuitive faculty, possessed by all but especially and to
a greater degree by prophets, whereby the mind draws
inference almost instantaneously and foretells the future.
It is akin to imagination. See II. 38, 82. Ar. שעור,
H. שיעור.
- משער כולל ordinary intuitive faculty. Ibid. Ar. אלשעור אלעאם,
H. שיעור כולל.
- משפט acting in according with the objective demands of justice;
hence different from *hesed* and *zedaqah* q. v. III. 53, 69.
- משרתים planets, i. e., the five planets outside of the sun and the
moon. III. 37, 51. Ar. דרארי, H. כוכבים. See Munk
a. l.

משתף (1) dualists, I. 75, 131. Ar. אלמשרך.

(2) associating wrongly the essence of one thing with the essence of another. I. 60, 90. So Munk a. l. Friedländer explains: "he who associates an object with the properties of another object," an explanation which makes it hard to understand why the attributist could not be called a *meshattef*.

משתתף (1) a homonym, a word of different meaning, I. 12, 30. Ar. אסם משתרך. See משותף.

(2) common, of general interest. I. 71, 108. Ar. משתרך. H. משותף q. v.

מתאחד the one. Unity is not the essence of the one, but its accident. I. 57, 84. Ar. אלשי אלמתוחד.

מתאחרים V. קודם.

מתדמה similar. I. 56, 83. Ar. מתשאבה.

מתחדש V. חדש.

מתמיד enduring, permanent. III. 8, 10. Ar. תמידי, דאים, H.

מתנוועע something in "movement" from potentiality to actuality. I. 55, 82. Ar. אלמתהרך.

מתנוועע אחרון final motum. According to Aristotelianism, every form qua-form is the cause of motion in matter, but qua matter, in its longing for a higher form it is itself moved. Thus every actual being is both moving and moved, a motor and a motum. This chain of receiving and imparting movement is not infinite but culminates on the one end in pure form, the unmoved mover and on the other in totally unformed matter, moved but not moving or the final motum. II. 1, 14. Ar. אכר מתהרך. It can only mean here an absolute motum and not—as Munk and other commentators regard as also likely—the stone that is moved by the hand, which is only a relative motum and is capable qua form of being a motor and is therefore in itself a compound.

מתנועע לא מניע the motum non movens, the entirely passive hyle, mere matter (= מתנועע אחרון q. v.). I. 1, 14. Ar. מתחרך לא יחרך.

מתנועע מעצמו self moving, e. g., a living being. II. prop. 17.

It is defined by M. as that which is its own motor. Ar.

אלמתחרך מן חלקאיה. See Munk a. l.

מתקרב V. קודם.

נ

נבדל (1) transcendent, incorporeal. It should not be confused, as M. emphasizes, with an expression of externality like חוץ ממנו which implies a spatial relation; but it designates negatively that a certain spiritual being is not to be conceived in a material form. II. 1, 12. Ar. מפארק. There is something missing here in the text of H.

(2) one of the ten transcendent Intelligences. As they are transcendent and above corporeal accidents, the number, implying separate beings, is justifiable only as they are regarded in a cause and effect relation. II. prop. 16. The nine highest Intelligences move the nine spheres, each one of which strives to reach its Intelligence as a lover longs for its beloved, but vainly moves in an everlasting circle; while the lowest one—the Active Intellect—is the “beloved” of the sublunar world, awakening the potentialities of the human mind and moving it to higher and higher forms. II. 4, 20. Ar. אלמפארק.

ענינים נבדלים Intelligences. II. prop. 16. Ar. אלמפארקה.

See also I. 74, 128. V. נבדל (2).

שכל נבדל Intelligence. II. 4, 20. Ar. עקל מפארק.

הגדי הגדה V. נגד.

גור V. נגזר.

נגלה the outward or literal meaning as distinguished from the

inner meaning, which the Arabs called *batin*. See Introd.

8. Ar. טאהר, H. גלוי וידוע. החיצון, ענין גלוי וידוע. As for the Zahirite school, see גלוי.

נוגה Venus. II. 9, 25. Ar. אלוהרה. It is the third sphere from the earth (*Sefer ha-Mada'*, *Hilkot Yesode ha-Torah*, ch. 3).

נוח V. מניח, מנוחה, מונח, הנחה.

נוח (*noah*) rest, cessation of motion. I. 73, 116. Ar. סכון H. עמידה.

הניח (1) to assume, presuppose. I. 68, 100. Ar. פרץ. So H. but see *ibid.* וכשתניח שכל, H. renders וכשתשכיל לאיש שכל.

(2) to apply (a word) הונחו. I. 6, 23. Ar. מוצעאן H. בוניים. See מנח

נח actualized, having completed the "movement" from potentiality to actuality. I. 17, 35. Ar. אלמסתקרה H. העומד.

ניחה cessation, rest. I. 67, 98. The term is given in Hebrew in the original text.

נוע V. תנועה, מתנווע, מניע, הנעה.

נטייה inclination. תנועת הנטייה inclination of a sphere, or oblique axis, particularly a change in the latitude. II. 4, 20. Ar. חרכה אלמיל.

ניצוץ a ray of light. II. 10, 25. Ar. שאעא, H. זיו.

נכחי parallel. I. 73, 123. Ar. מואוי, H. שוה.

נכר V. הכרה.

נמנע impossible. It is not a relative but an absolute term, expressing that something is per se impossible. Thus the violation of the law of identity is an impossibility even for the Omnipotent. See III. ch. 15. Ar. מתמנע. According to the Mutakallimun the impossible begins only where the conceivable ends.

נמנע המציאה impossible of existence, inexistent. I. 49, 68. Ar. מציאתו מנועה H. ממחנע אלגוד.

נמוס law, a legislated code (in opposition to revealed religion),

the object of which is to promote the social order but not to proclaim metaphysical and theological ideas. See II. 40, 84. Ar. אלנאמוס Gr. νόμος.

נימוסי legislative, legalistic. II. 40, 84. Ar. נאמוסי.

נמצא (1) existence, being. I. 72, 110. Ar. אלמוגוד, H. העולם הנמצא.

(2) a particular being, an existent. I. 1, 12. Ar. אלמוגוד. נמצא בעצמו existing by its essence, i. e., God. The existence of all things is an accident, actualized after being merely potential, caused by an external agent, for *essentia* does not imply *existentia* (see מציאות). God, however, uncaused, devoid of potentiality, exists because of His essence, which is identical with existence. II. 1, 16. Ar. מוגוד בדואתה.

נמשל implication of an allegory. Introd. 8. Ar. אלממהול.

נסתר the inner or occult meaning. Introd. 8. Ar. באטן H. פנימי, ענין נעלם. Shi'ism particularly emphasizes the *batn* of the law.

נעדר non existent. I. 49, 68. Ar. מערום, H. אפס. See also I. 1, 12 ישימו נעדר Ar. יעדמן H. יבטלו. See העדר.

נענוע movement. I. 73, 120. Ar. תהרך H. תנועה.

נערך proportional. II. 47, 96. Ar. מתנאסב, H. מסודרים וערוכים.

נופל על applicable to, denotes. I. 1, 12. Ar. יקע עלי.

נופל תחת subject to, governed by. II. prop. 15. Ar. ואקעא תחת.

יפיל apply (a term), employ, use. I. 74, 127. Ar. יוקע.

נפסד perishable, destructible. V. הוה נפסד.

נפרד (1) incorporeal being. II. 18, 37. Ar. אלמפארק, H. הנבדל q. v.

(2) Intelligence, one of the ten transcendental beings moving the spheres. II. 11, 27. V. נבדל and נפרד.

נפש the soul, particularly the human soul which is *one* with three faculties, each of which is called a כח or נפש. The latter

term should not mislead us to the assumption by other Jewish philosophers of a plurality of souls. Cf. I. 52, 73, and Gorfinkle's "*Eight Chapters of Maimonides*" p. 37 (Eng. version).

נפש חיה the vital soul, i. e., those functions man has in common with other animals. II. 10, 26. In III. 12, 16 and III. 46, 59 it is called **כח חיונית**. Ar. **אלקוה אלחיואניה**.

נפש מדברת the rational soul, i. e., that function or faculty which distinguishes man from all other sublunar beings. This soul is the form of man. II. 10, 26. Ar. **אלנפס אלנאטקה**. In III. 12, 16; III. 46, 59 it is called **כח נפשית** Ar. **אלקוה אלנפסאניה**.

נפש צומחת the vegetative soul, i. e., those functions of feeding and growth which man has in common with the vegetable kingdom. II. 10, 26. Ar. **אלנפס אלנבאתיה**. In III. 12, 16 this function is described as **טבעיה** (Ar. **אלטביעיה**) and in III. 46, 59 it is called **כח התאווה** (Ar. **אלשרוה**).

נפשי psychic, relating to the rational soul. III. 12, 16. Ar. **נפסאני**.

נצבת V. **זוית נצבת**.

נצחות endlessness, different from *qadmūt* which means beginninglessness. II. 28, 53. Ar. **תאביד**. Jurjani, 5 uses **الابد** and Gazzali **البدیه** (Boer, *Widersprüche*, p. 7). In II. 26, 52, **אמנם הנצחות בו** (Ar. **אמא אלתאביד פיה**). H. strangely renders **בעבור** **בו החזיק בו בעבור**. H. seems to avoid the term *nazḥūt*. See also H. II. chs. 27, 28 where H. uses the expression **קיום, קיום לעד, קיום לנצח**. M. seems to incline to the view that the Universe is eternal in the sense of endless, which view in his opinion does not run counter to the dogma of creationism. See ch. 27.

נקי separate, transcendent (= **נברל**). I. 70, 104. Ar. **ברי**, H. **נברל**. See also I. 58, 87.

הנקות separateness, transcendence. I. 72, 115. Ar. **תברו**.

- הקף הקפה comprehend. III. 20, 29. Ar. אהאט V. הקף הקפה (נקף) הקשה, הקש V. נקש
- נראה literal meaning. II. 45, 93. Ar. אלטאהר. See גלוי. Quite a long passage is missing here in H. and it is strange that Scheyer did not note it. See also Introd. 6 אשר הנראה Ar. פשוטיהם H. טואהרהא
- באדי אלנקץ obviously defective. I. 47, 67. Ar. החפץ H. אלמראד, נרצה meaning. II. 6, 22. Ar. נושא (1) substratum (matter or substance in which accidents or qualities inhere). I. 52, 72. Ar. מחל, H. מקום. In II. prop. 25 Ar. אלמוצוע, H. מוסד; and in II. 1, 16 Ar. אלמוצוע, H. מומן. There is a difference between מחל and מוצוע; the former is not without its inherent, while the latter may be without it. Thus Kushgi: الموضوع هو المحل المثقوم بدون الحال (HTh. 269), and Iji: الموضوع عند الحكماء المحل المستغنى عما يحل فيه (ibid).
- (2) subject. I. 60, 90. Ar. מוצוע, H. מוסד. V. MH. ch. 1. נושא predicate, quality. I. 60, 90. Ar. מחמל.
- נשיאות ראשונית immediate inherence, e. g. that of an accident in a substance instead of, like time, in another accident. I. 73, 121. Ar. חמלא אוליא, H. משא ראשון.
- השיא to attribute, to ascribe. II. 19, 42. Ar. אמול, H. is corrupt here.
- נשאר constant, permanent. I. 15, 23. Ar. באק.
- (1) qualify. III. 12, 15. Ar. להק. ולא ישיגו דבר משיגי החמר (נשג)
- (2) perceive. I. 4, 19. Ar. אדרך. V. מושג משיג השנה.
- אצמחלאל extinction, dissolution. II. prop. 4, Ar. חסרון. H. (נתך)
- חל (1) solve (a difficulty). III. 24, 36. H. (נתר)
- (2) employ, use (a word) in a certain sense. II. 30, 63. Ar. נאמר עליו במלה מוחלטת H. אטלק. So also in II. 48, 96. Cf. בתם. See התרה.

ד

מסובב, טובב V. סבב

סבוב spherical revolution. II. 24, 50. Ar. דור, H. הקפה

סבובי circular. I. 72, 110. Ar. דורי, H. מסובב

סבה (1) cause. II. 12, 28. Ar. סבב

(2) effect, as in the following two quotations: ועמדו רגליו ועמדו ביום ההוא על הר הזיתים יתקיימו סבותיו כלומר מסובביו רגליו ביום ההוא על הר הזיתים כל קיום סבותיו כלומר הנפלאות אשר יראו אז במקום ההוא אשר הוא ית' סבתם. I. 28. So Friedländer. See his version, I. p. 63 n. Comp. Narboni and Abrabanel in I. 13. Strictly speaking however *sibbak* in both passages means cause only; and the word "His" in "His causes" should be taken in the sense of a subjective genitive relation, so that His causes (סבותיו) are also His effects (מסובביו). See also Gaznawi (in E. J. W. Gibb Memorial vol. 17; HTH. 309) who draws a distinction between سبب and علم the former denoting an instrument.

(3) premise of a syllogism. II. 38. 82. להשיג הסבות אשר יתחייב מהם הידוע ההוא וסבות זה רבות מענינים רבים קודמים ומתאחרים והווים. How could the *mitaharim we-howim* be causes? See מתאחרים.

סבות אמצעיות mediate causes, i. e., the concatenation of causes extending between the *causa prima* and the immediate cause (סבה קרובה q. v.). II. 48, 96. Ar. אלאסבאב אלמתוסטה

סבה קרובה V. סבות בבחירה

סבה קרובה V. סבות במקרה

סבה קרובה V. סבות בעצם

סבה קרובה V. סבות ברצון

סבה קרובה V. סבות עצמיות טבעיות

סבה פועלת efficient cause. Arist. enumerated four logically—but not always ontologically—different causes: the mat-

erial cause (the clay of which the statue was made), the formal cause (the form or design in *accordance with which* the statue was made), the efficient cause (the energy of the artist by which the statue was made), and the final cause (e. g. the commemoration of the poet for the sake of which the statue was made). Cf. I. 69, 102; II. 12, 28.

Ar. סבב פאעל.

סבות קודמות "prior causes". A thing may be defined in two ways: 1) by its actions which are posterior (or מאוחרים V. Crescas a. l. and the quotation from Al-Farabi in Palquera a. l.); 2) more properly by the genus and the specific difference or *prior* causes. "Prior" and "posterior" are not to be understood in a temporal but a causal sense. The genus and the differentia—matter and form—are prior causes of the definiendum because they constitute its essence. They are καθ' ὑποκειμένον λέγονται and not ἐν ὑποκειμένω οὐκ εἰσὶ (Cat. 5, 3a 21 and 2, 1a 24). Cf. also Top. 141 b. 28. Hence God, the uncaused, cannot be the subject of proper definition. I. 52, 72. Ar. אסבאב מתקרמה, H. סבות קדמוניות.

סבה קרובה immediate cause (i.e., which immediately precedes and directly produces a certain effect) as distinguished from mediate (סבות אמצעיות q. v.). II. 48, 96. Ar. סבב קריב. These immediate causes may be divided into four classes: 1) סבות עצמיות טבעיות, Ar. אסבאב דאחיה טביעיה. Also called סבות בעצם, Ar. אסבאב באלדאת, substantial-natural causes, i. e., natural properties of substance; e. g. a warm temperature causing the melting of snow. Friedländer translates the expression as if עצמיות and טבעיות were two different classes, but that is not borne out by the rest of the chapter. 2) סבות בבחירה (Ar. אסבאב אכתיאריה, H. בבחירת בוחר) causes consisting of human free-will such as war, dominion, insult, etc. 3) סבות ברצון (Ar. אסבאב באראדה,

- H. (סבות בחפץ) causes consisting of the instinctive will of animals. 4) סבות במקרה (Ar. אסבאב ערצ'יה אהפאק'יה, at the end of the ch. just באלערץ. H. כפי שזדמן, at the end of the ch. (סבות במקרה) accidental causes or chance, e. g., Rebecca at the well when Eleazar is in search of a wife for his master's son, Joseph in Egypt, etc. Munk notes (a. l.) that the Ar. אהפאק'יה has not been translated by T; but the word מקרה q. v. in T. stands for both ערץ and אהפאק. H.'s version עצמיות טבעיות או מקריות בבחירת בוחר וכפי זדמן suggests a plausible division, though not warranted by the original text, of causes into two main classes: essential and accidental, the latter divisible into two sub-classes: free will and chance.
- אלסכב אלאול *causa prima*, God. 1. 69, 102. Ar. סבה ראשונה אלסכב סבה התכלית (see פועלת). III. 13, 17. Ar. אלגאוי אלגאוי.
- סבה בתכלית *final cause* (*vide supra*). H. סבה בתכלית.
- יחמל to admit, bear (an interpretation). II. 26, 52. Ar. יכיל ויסבול. H.
- אלחרס conjecture. II. 22, 48, and 49. Ar. השעור והקירוב. H. ואלתכמין.
- סגולות (1) distinguishing but non-essential properties, e. g., laughter which distinguishes man though it does not constitute his essence like thought. See MH. ch. 10. See I. 52, 73. Ar. כואץ.
- (2) elite. III. 26, 39. Ar. היחידים. H. אלכואץ.
- נסק אלכלאם course of discussion. III. 8, 12. Ar. קשר הרברים. H.
- עיגול מקיף H. מחיט, (1) circumference. III. 14, 20. Ar. גלגל מקיף. H. מחיט.
- (2) diurnal, all-encompassing sphere. I. 10, 28. Ar. גלגל מקיף. H. מחיט.
- סדור טבעי עצמי an essential series, such as that of causes and effects, all simultaneously existing, and hence finite;

- whereas an accidental progression — one point coming into existence when the preceding point ceases to exist — may be infinite. I. 73, 124. Ar. אלהרתיב אלטביעי' אלהאחי'. H. הסדר הטבעי העצמי. See במקרה לו אין תכלית s. v. תכלית.
- סוג genus, a class consisting of species or *minim*, which in turn consist of individuals or *'ishim*. See MH. 10. See Introd. 8. Ar. גנס, H. מין כללי.
- סוג עליון category, consisting of genera (סוגים) and in H. terminology (מינים כללים). I. 52, 72. Ar. אלגנס אלעאלי. H. מין עליון. Arist. enumerates ten such *summa genera* or the most comprehensive intellectual concepts. Cf. מאמרות.
- סופיסטאנין Sophists, a school of logicians in pre-Socratic philosophy who, because of their devotion to argumentation for its own sake, occasionally indulged in ingenious but fallacious arguments. I. 73, 125. Ar. אלסופיסטאנין.
- סות V. הסתה.
- סותרים contradictory. II. 22, 49. Ar. אלנקיצין, H. הסתירות. For the difference between *soter* and *hefek*, see הפך.
- סכל to be ignorant of, not to know. II. 18, 38. Ar. גהל, H. שלא ידענו.
- נסכל unknown. III. 33, 47. Ar. מגהול. H. is corrupt here.
- סכלות ignorance of that which is knowable. I. 36, 57. Ar. גהל.
- סכם V. הסכמה
- סכנובין oxymel (honey-vinegar). II. 1, 14.
- סמיכות proximity, contact. I. 18, 35. Ar. תתאלי. H. תכף.
- נסמך אל (סמך) dependent upon. I. 69, 103. Ar. מסתגר אליה, H. סמוך עליו
- מסתעף (סעף) branching out. II. 19, 44. Ar. תחשעב.
- ספוגיות porosity. II. 21, 47. Ar. אלתכלכל.
- ספוק (1) doubtful homonymity. V. הסתפק, מסופק, הסתפקות. I. 56, 83. Ar. תשכך, H. בספק.
- (2) objection. II. 17, 37. Ar. אלתשכך, H. ספקות.

- ספק** difficulty, object. II. 30, 58. Ar. אלשך. In I. 53, 76 מקום הספק Ar. מוצע אלשבהה. Scheyer (a.l.) thinks the Heb. rendering should be מקום הטעות. See also I. 74, 127. Ar. מוצע והם.
- ספור** description, attribute. I. 53, 76. Ar. וצף, H. תאר. See also III. 23, 36. See הגדה וספור.
- ספירות** transparency. II. 19, 43. Ar. אלשפוף, H. עבור הראיות.
- ספירי** transparent. II. 19, 43. Ar. ישף, H. יעבור הראיות. The text of H. is corrupt here.
- סתר** V. סותר.
- סתירה** contradiction. V. הפך.
- נסתר** third person, singular. I. 21, 38. This is wanting in the original and in H.
- בסתם** in general. II. 19, 39. Ar. באטלאק, H. שתזדמן במלה מוחלקת, H. באטלאק. See התיר under its root.

ע

- עב** base, coarse, materialistic. III. 51, 65. Ar. גליט. Missing in H. Cf. the expression עב הטבע (Ar. אלגליט אלטבע) in *Shemonah Perakim* ch. 8 (ed. Gorfinkle).
- העבודה הנבטייה** "The Nabatean Agriculture" containing agricultural theories together with fables and quasi-historic accounts about Canaan, Chaldea and Assyria. This work was produced by Abu Baker Ahmad b. 'Ali ibn Wahshiyya, a descendant from a Nabatean or Chaldean family which embraced Mohammedanism, who gave the name of an ancient sage Kothami, as the author of the book (Munk). III. 29, 42-43. H. העבודה המצרית, עבודת אלפלאחה אלנבטייה אכראג אבן וחשייה Ar. האמורים המצרים.
- עובר, פעל מתעבר** V. גיז. Ar. העביר (עבר).
- עגולה** (1) circle. I. 73, 117. Ar. דאירה. H. also has עיגול.

- (2) something roundshaped, e. g. cylinder. I. 60, 90. Ar. מדורה.
- לשום נעדר H. אעדאם. Ar. העדר (עדר) to annihilate. II. 29, 57. Ar. עובר admissible, possible. According to the Mutakallimun, the possible is not to be determined by a reference to natural laws deduced from past observation; but whatever is conceivable—e. g. downward direction of fire—is admissible. This doctrine forms an important link in their argument for the existence of God. If things could be different, what determined their present properties, if not the deity? I. 73, 121. Ar. העברה H. יתכן גאז. See התחתון עולם התחתון sublunar world, the world of change and decay. II. 1, 12. Ar. העולם השפל H. אלעאלם אלספלי. Ar. התנועה המעופפת H. אלטיראן. I. 49, 68. Ar. עופפות flying. I. 49, 68. Ar. הערה V. עור הערה.
- גיד עב שנקרא עצלה H. עצלה. Ar. עורק muscle. III. 32, 45. Ar. עיגול circle, I. 3, 18. Ar. אלהרור.
- עיון (1) speculation, philosophy. Introd. 9. Ar. אלנטר. See בעלי העיון. (2) argument. II. 1, 14. Ar. נטר.
- עיוני speculative. Introd. 3. Ar. אלנטרי H. עיון החכמות.
- עיון גם superficially. Introd. 10. Ar. בגליל אלנטר. See העיון נסות.
- עיון חלקי individual interpretation as differing from the generally accepted. III. 41, 53. Ar. אלנטר אלנא' Munk's "considerations partielles" gives no satisfactory meaning. See חלק in the sense of individual. See also פרטיים for Arabic נוא'ה.
- עיון aim at, מעוינים (read מעיינים, Munk). II. 40, 84. Ar. תנטר, H. ראה (taking תנטר in the second person) evidently misconstruing the whole passage.
- התעיון to be examined. כשתעיון. III. 14, 20. Ar. נטרת, H. כשתתבונן. Perhaps we should read in T. כשתעיון.

על מה שהם עליו, על מה שהוא עליו as it is, as they are. It is a common peculiarity of Tibbonian Hebrew, being a literal translation from the Arabic עלי מא הו עליה (II. 21, 46 H. (שהם על מה שעליו) and עלי מא הי עליה מן (II. 8, 24. H. שהם).

העלות V. עלה.

עלה cause. II. Introd. prop. 3. Ar. עלה. Cf. סבה.

עלה קרובה immediate cause. II. 5, 22. Ar. עלה קרובה. Cf. סבה קרובה.

עלה ראשונה *causa prima*, God. I. 69, 102. Ar. אעלה אלאולי. Cf. סבה ראשונה.

עלול (1) effect. I. 69, 102. Ar. מעלול.

(2) weak, defectives. II. 40, 84. Ar. סקימה, H. ספקות.

(3) weak or irregular verb. עלולים I. 67, 99. Ar. מחולים, H. אלמעלה.

עליון המקיף הכל the all-encompassing sphere. I. 70, 104. Ar. אלפלך אלאעלי אלמחית באלכל.

עליונות elevation, highness. I. 10, 28; 20, 36. Ar. עלו H. מעלה.

עומדים (עמד) permanent, opp. to *nifsadim* III. 8, 10. Ar. עומדי המציאה, H. באקיה. See I. 11, 29, קיימת. H. אלונוד, H. קיימים במציאותם.

עמידה (1) existence. II. prop. 10. Ar. קואם, H. יתקן. In II. 17, 36. Ar. בקא H. היות.

(2) rest, steadiness. I. II, 29. H. הבאת, H. השקטה.

העמדה establishment, confirmation. II. 2, 17. Ar. אהבאת, H. קיום.

ענין (1) meaning. I. 64, 96. Ar. מעני, H. פירוש ענין.

(2) universal, the unindividualized essence underlying all members of a class, e. g. man, horse, etc. concerning the objective reality of which there was much discussion in the Middle Ages. I. 51, 72. ענינים, Ar. אחואל. Cf. כללות.

(3) state, condition. III. 38, 51. Ar. חאל.

(4) manner, degree. בענין, *ibid.* Ar. פי חץ, H. בדרך.

- (5) affair, matter. III. 39, 51. Ar. אמר.
- (6) narration. ענינים, *ibid.* Ar. אלקצין, H. דברים.
- (7) circumstances, זה רבות מענינים רבים קודמים ומתאחרים והוויים II. 38, 82. Ar. קראין. H. ענינים דבקים. Palquera (p. 156) takes קראין in the sense of premises, but see Munk a. l.
- (8) attributes, I. 61, 92. Ar. מעני. It is that which inheres in substances. See also I. 1, 13, where it denotes an internal characteristic, as opposed to חמונה וחאר or outward appearance. H. also כח. See I. 73, 120. ענינים בנוף objective not only mental attributes.
- (9) element, force. II. 48, 97. Ar. אמר.
- אלמעאני universal I. 51, 72. Cf. ענין and כללוח. Ar. כללי לשון הענין V. אלכליה
- ענין מוסף על עצמו a superadded attribute i. e. a characteristic which does not constitute the essence I. 59, 88. Ar. דבר נוסף. See מעני זאיד עלי דאתה.
- נבדלים V. ענינים נבדלים.
- ענין ראשון primary meaning. I. 21, 36. Ar. אלמעני אלאל. Cf. משל ראשון.
- ענין V. שרש וענין.
- עצב nerve. III. 32, 45. Ar. אלעצב, H. גיד, גיר עצב.
- עצה design, purpose. II. 1, 12. Ar. ראי. See also I. 34, 55.
- עצם (1) substance, the *ens per se subsistens* or that which subsists by itself and lies under qualities (*id quod substat*). It is therefore distinguished from ענין which inheres in substance. I. 52, 74. Ar. אלדאת. Cf. Fanari on Iji V. 2 (HTh. 332). المراد بالذات ما يقابل المعنى ای ما يكون قائما بنفسه.
- (2) atom. I. 73, 120. Ar. עצמים. Ar. גואהר.
- (3) a body, a thing. I. 52, 73. Ar. עצמים. Ar. אלגואהר.
- עצם נפרד atom. I. 73, 118. Ar. אלגואהר אלפרד, H. עצם נפרד.
- עצמי essential. I. 53, 75. Ar. דבק H. דאחי.

- עצמות (1) greatness, grandeur. I. 9, 26. Ar. עטמה, H. גדולה.
 (2) essence. II. 13, 30. Ar. גוהר. Cf. III. 15, 21. שוב
 העצם מקרה והמקרה עצם. H. יסוד.
- התעצם to be substantialized or actualized, i. e., to receive a
 form which constitutes the substance or the essence. I.
 1, 12. Ar. תגוהר, H. יראה following the variant reading
 יטהר (Scheyer). See also I. 2, 4 where H. freely נשוב כאלהים
 רוחניים.
- פי בעיקר בריאותו (עקר) by his very nature. II. 36, 78. Ar. פי
 בעיקר בריאותו. H. אצל נבלחה.
- פי אצל אלנבלה H. בעיקר היצירה naturally. II. 36, 76. Ar.
 עיקר בריאותו.
- ערך relation. II. 12, 28. Ar. נסבה.
- עשה use, employ (an expression). I. 42, 61. Ar. אסתעמאל
 והרגילו. In I. 23, 39. נעשה. Ar. אסתעמל H. הרגילו.
- עשיה use, exercise. II. 38, 81. Ar. אלמבאשרה, H. incorrectly
 פגישה. Comp. קרבות.
- עתה a *now*, a time-atom. The Mutakallimun applied their
 atomism to time as well as to space and were thus led into
 curious paradoxes. I. 73, 117. Ar. עתים (אנאת), H. עתים.
 See also II. 13, 30, where H. has רגע.
- עתק V. העתקה, העתק.

פ

פילוסופים philosophers, particularly the ancient Greek philoso-
 phers whose views were modified later by the Christians
 to suit Christianity, giving rise to scholasticism or *hokmat*
ha-debarim which was followed by Moslem thinkers in
 developing the Kalam. The Geonim and the Karaites
 were influenced by the Kalam or rather by the Mu'tazilah
 while Andalusian thinkers "held on to the teachings of
 the philosophers" See I. 71, 108., Ar. אלפלאספה. M.

sometimes uses the expression אלפלאספה אלמתקדמון ואלמתאכרון הפילוסופים הקדמונים והאחרונים (III. 54, 70, T. H. הפילוסופים הקדמונים והאחרונים) and the question occurs where M. drew the boundary line between ancient and modern philosophers. Gorfinkle (*Eight Chapters*, p. 35 n. 3) states: The "Ancient" philosophers upon whom M. drew . . . are Socrates, Plato, the Stoics, especially Arist., Alexander of Aphrodisias and Themistius. By the "recent" philosophers M. means abu Nasr al-Farabi, ibn Sina. . . ." This is not altogether correct; for it seems that M. regarded Arist. as belonging to the "modern" philosophers. Thus in I. 71, 108. M. says: "They also selected from the opinions of *ancient philosophers* whatever seemed serviceable to their purposes, although the recent philosophers had proved that these theories were false, e. g. the theories of atoms and of a vacuum"; and of course the reference is here to Arist. who attacked the atom, and the vacuum, so vigorously. Thus also Isaac Albalag (from a quotation in Kaufmann p. 509) remarks: "this is the opinion of ibn Sina taken from ancient philosophy (הפילוסופיה הקדומה) but the view of Arist. is that the one can give rise to the many." Thus Albalag also classes Aristotle under modern philosophers. The expressions קצת אחרוני הפילוסופים in I. 74, 128 (V. Munk) and אחרונים מן הפילוסופים in II. 4, 20 (V. Palquera) refer to ibn Sina. The term *aḥaronim* in II. 19, 40 refers according to Abrabanel in his *Shamayim Ḥadashim* to Aristotle's commentators, particularly Themistius. Narboni also (p. 15b) speaks of Themistius as belonging to the *Aḥaronim*, but he apparently regards Aristotle as ancient.

הפילוסופיה הראשונה name of Aristotle's book known as Metaphysics, which name is a creation of his commentators, he himself using the expression *πρώτη φιλοσοφία*. Cf.

- Metaph. E. VI. 1026 a, 30: "but if there is an immovable substance, the science of this must be prior and must be first philosophy". II. 4, 19. Ar. אלפספּה אלאולי.
- פלג V. הפלגה.
- פנה, פּינה, principle. III. 17, 24. Ar. קאעדּה, H. עיקר. See also III. 24, 36.
- פנוי void, vacuum. I. 72, 110. Ar. כלל, H. הלל.
- פסד V. הפסד, הוה נפסד, הויה, והפסד, הויה נפסד, והפסד.
- פסלות absurdity, falsification. Introd. 9. Ar. חזויף.
- (פסק) interrupted, intermittent. I. 47, 66. Ar. נפסקים H. מנקטעה.
- פעול (פעל) product. I. 69, 102. Ar. מפעול.
- פעולת הבל purposeless activity, lowest of the four kinds of activity, viewed from the standpoint of aim. III. 25, 38. Ar. פעל עבּה, H. פעל ריק.
- פעולה טובה meritorious activity, i. e., having a good and attainable purpose, *ibid.* Ar. פעל גיר חסן, H. פעל נכון וגואה.
- פעולת ריק vain activity, i. e., having an important but unattainable purpose., *ibid.* Ar. פעל באטל H. לעל שוא ובטל.
- פעולת שחוק unimportant activity, having an unimportant purpose, *ibid.* Ar. פעל לעב, H. פעל שחוק.
- פועל (1) efficient cause (for the meaning of which see פועלת). I. 69, 102. Ar. אלפאעל.
- (2) agens, doer. This term was chosen by the Mutakalimun with reference to the Creator rather than First Cause which is the Aristotelian name, because of their belief in the constant coexistence of the Cause and the caused, which leads to the doctrine of the eternity of the Universe. The preference of the philosophers, on the other hand, for the term Cause is to emphasize the fact that the Absolute Being unites in himself the *causa efficiens*, *causa formalis*, and the *causa finalis*. See I. 69.

פועל קרוב immediate agents, immediate cause. (See סבה קרובה).

II. 12, 28. Ar. אלפאעל אלקריב.

בפעל in actu, actually, opp. to *bekoaḥ*. See משכל בפעל.

פעל (1) act. I. 73, 120. Ar. אלפעל.

(2) a faculty or power to act, this faculty being used in a large sense including the psychological and the physiological processes necessary to accomplish a certain act. I. 51, 72. Friedländer's translation "freedom" (i. e., of will) is therefore not exact. Some of the Asharites, here referred to by M., did not discuss whether the will is free or determined, but whether there is altogether a will causing a certain action. Their answer was negative because they denied all causality, but they nevertheless assumed a certain specially created will and power corresponding to a particular action, which they term קניה q. v.

פעל מתעבר transitive verb (Shem Tob). I. 67, 98. Ar. פעל מתערי, H. omits it.

הפעל to be influenced, affected. I. 54, 81. Ar. אנפעל.

מתפעל passive, affected, subject to external influence. I. 55, 82. Ar. נפעל, H. נפעל. See also I. 52, 73. איכות מתפעלת. Ar. ואינו איכות נפעלת, H. ואלכפייה אלנפעל. See also *ibid.* ואל מתפעל, Ar. ואל הו מתאחרת מנפעלת. H. more correctly ואל הפעלות. V. הוא מקבל כח זולתו ואינו נפעל.

פעמים many times, frequently. II. 44, 89. Ar. מראת, H. omits it. נפרד V. נפרד.

פרדי V. פרדי, זמן פרדי, עצם פרדי.

פרטיים individual beings, as opposed to *minim*. III. 16, 22. Ar. גמיה. See חלק and חלקי.

פרק to analyze. I. 73, 122. Ar. נחק, H. נחק.

פירוק, פרוק, פירוק refutation, solution. I. 2, 13. Ar. פך.

פירוש allegoric interpretation. II. 26, 52. Ar. תאוויל. Palquera (p. 154) remarks: "The word *perush* in this place

is to be understood in the sense of explaining the inner meaning of a word, not in accordance with its linguistic meaning. This is what the Mutakallimun understand by the word *ta'wil*". See Malter's *Saadya* p. 234, and Munk a. l. It is ibn Tumart that applied the method of *ta'wil* to anthropomorphic passages in the Quran, while ibn Hazm before him looked askance at this method and resorted instead to grammatico-lexicographical explanations. See also פשוט, נסתר, נראה, נגלה, גלוי.

פירוש שם a perfect definition, containing the genus and the species of the *definiendum*. I. 52, 72. Ar. שרר אסם. See also I. 51, 71.

פשוט (1) simple, uncompounded. I. 72, 115. Ar. אלבסיט.

(2) literal meaning, the *zahr* (Cf. גלוי). II. 30, 62. Ar.

טאהר. The sentence is omitted in H.

הפשט to abstract, create a concept—or form—from various percepts. I. 68, 100. Ar. אנתוע, H. חליץ. V. מופשט.

פשוטה V. זוית פשוטה.

פשיטות simplicity, freedom from all complexity, e. g., matter and form. I. 50, 70 Ar. אלבסאטה, H. הפשוט.

פתח beginning. פתח ותחלה II. 29, 57, Ar. אפתתאח, H. התחלה.

צ

צאבה Sabceans, who worshipped the hosts of the heavens. I. 63, 94.

צבאי Sabeian, III. 29, 42.

צד (1) peculiarity, element. I. 76, 132. Ar. גהה.

(2) standpoint. I. 47, 66, et al. Ar. באלגהה, H. הצד.

(3) position, direction. See I. 5, 19. כי לא ישיגו העינים

רק גוף ובצדו קצת (Read ובצד וקצת, Munk) Ar. גהה,

H. מקום. M. here refers to the Mu'tazilite theory that sight can only be caused by an object occupying a

certain "אֶל" or position relative to the seer, but as the Deity is beyond space-relation to any object it can never have, nor be the object of, a visual sensation. See my *Space in Med. Jew. Phil.* p. 119. Cf. al-Fudali in Macdonald's *Muslim Theology*, p. 344. "God is not seen in a direction, nor in a color, nor in a body, for He is removed from that."

צדקה a social act imposed by one's moral conscience. though not by any legal claim. Different from *hesed* which is excessive kindness. III. 53, 69.

צור V. כדור מצוייר.

צורה (1) form, i. e., the actuality or *ἐνέργεια* of matter which is potential or *δύναμις*. It is the essence of a thing, the *λόγος τῆς οὐσίας*, that which gives being to a thing and its essential attributes. It is the formal cause of being. III. prop. 25. Ar. אלצורה.

(2) star. See II. 9, 25: כן היו הראשונים קוראים הכוכבים צורות. Strictly speaking however the term denotes a zodiacal constellation. See Narboni and Munk a. l. Comp. מל. Steinschneider in his Heb. Ueb. p. 531 mentions כתאב אלצור or כתאב אלסבעה. The term according to Narboni carries an illusion to the four faces of the *hayyot* in the vision of Ezekiel.

צורה אחרונה the highest form, in which all potentialities are actualized and hence is no matter for a higher form to move, the unmoved mover of all. I. 69, 103. Ar. אלצורה אלאכירה.

צורה דמיונית imaginative image, that which has impressed itself on the reproductive imagination, and inspires love. III. 49, 62. Ar. אלצורה אלכיאליה.

צורה טבעית (1) "natural form", immanent form or the indwelling moving cause of a thing's *φύσις*. In I. 69, 103, M. speaks of God as the highest form and then cautions the

reader not to assume "that when we say that God is the highest form for the whole Universe, we refer to that highest form which Arist. in the Book of Metaphysics describes as being without beginning and without end, for the form mentioned therein is a "natural" (טבעית) and not a transcendental intellect". Munk in explanation cites passages from Metaph. VII. showing that Arist. assumed the eternity of any physical form "non pas seulement de la forme première absolue, ou du premier moteur." This explanation is unsatisfactory. First, in the passage cited there is no reference to the highest form. Secondly, the insertion of "non pas seulement" in our text—which his explanation would necessitate, although he does not do it himself in his version—is unwarranted. Thirdly it is hard to see why the reader may not see a reference to the Aristotelian eternal highest form even though according to him other forms are equally eternal. I think, therefore, M. refers to Metaph. bk. II. ch. 2 where Arist. shows that the causes—including the formal cause—are not an infinite series, that there must always be a first cause, (this is indeed what M. discusses at length in this ch. 69), and that "it is impossible that the first cause, being eternal, should be destroyed." Now M. maintains that his understanding of the highest form as applicable to the deity is not the same as Aristotle's conception of the first cause which, in the case of the formal cause, is the highest form; for as Arist. has just marshalled (in bk. I. chapters 6–10; see also his bks. M—N) a host of arguments against the Platonic theory of transcendent Ideas or Forms, proving that the universal is in the particular, he can mean by highest form only something immanent, a "natural" form (Cf. Metaph. bk. 12, ch. 3, 1070 a, 7: "nature is a principle in the thing itself") but not something trans-

- cendent to justify it being a designation of the deity. Ar.
 צורה טביע'ה.
- (2) "natural form" or form in its Aristotelian sense as
 that which constitutes the nature or the essence, opp.
 to צורה מלאכיית or artificial form which is external. I.
 1, 12. See *Sefer ha-Gedarim*. It is equivalent to *zurah*
minit, q. v. and opp. to accidents as in II. prop. 10.
- צורה לא בחמר pure or transcendental form. II. 12, 28. Ar.
 צורה לא פי מאדה.
- צורה מינית generic form, i. e., the inner essential characteristics
 of the whole species, opp. to *Temunah we-to'ar* which is
 the accidental, external appearance of the individual.
 It is identical with *zurah tib'it* or Form in its Aristotelian
 meaning. I. 1, 13. Ar. אלצורה אלנוע'ה.
- צורה מלאכיית artificial or external form, appearance. Opp. to
 צורה טבעית q. v. I. 1, 12. Ar. אלצורה אלצנאע'ה, H. צורת
 מלאכת מחשבת also צורה אומנית.
- צורה נבדלת immaterial or transcendental form (V. נבדל). II.
 4, 20. Ar. צורה מפארקה.
- צורת הצורות form of forms, the unmoved mover of all movers,
 God. I. 69, 103. Ar. אלצור H. צורה אחרונה, צורה.
- ציור apprehension. I. Introd. 3. Ar. תצור, H. שכל. See also
 II. 10, 26.
- צייר conceive, apprehend. I. 69, 102. Ar. תצורון, H.
 יעלה על לבם. See also II. 10, 26. מא ציור Ar. למה שצייר.
 See כדור מצוייר.
- הצטייר formation. II. 10, 26. Ar. 10, 26. Ar. השכל, H. שני.
 בעל צלעות שוות V. צלעות.
- צמח V. נפש צומחת.
- צורך requisiteness, name of the fifth argument of the *Mutakal-*
limun for the unity of God. A dualism, they argue, im-
 plies that one deity *requires* the aid of the other for the

creation, or the government of the Universe, and is not therefore perfect. I. 75, 131. Ar. אלאפתקאר.
 (צורף) מצורף ל... in addition to, besides. III. Introd. I.
 Ar. מצאפא למא H. ונלוה אליו מה. See also III. 47, 60. See also ... לחובר הצורף, הצטרפות הצורף, מחובר ל...

ק

קבאיצי Kabizi or as he is known among the Schoolmen by the name Alkabetius, as astronomer who flourished in the first half of the tenth century at Aleppo (Munk). II. 24, 50. Ar. אלקביצי H. הישמעאלי המכונה אלקביצי. M. quotes a work of his named אגרת המרחקים Ar. אלאבעאר, a treatise on distances. See also III. 14.

קבוב concavity. III. 14, 20. Ar. מקער, H. renders it here by רום and at the end of the chapter by עומק. Munk thinks it is a mistake for נבוב, but קבב is a Biblical root found in several words.

קבל V. מקובלות.

קבלה tradition. II. 39, 83. Ar. אלאחאר. In III. 54, 69. Ar. מקבולה,

קבץ (1) to unite. III. Introd. I. Ar. אלגומע בין.

(2) to contain. II. 25, 51. Ar. תגומע, H. ויתקבצו שם.

קבוץ (1) union, reconciliation. II. 20, 46. Ar. אלגומע, H. לחבר.

(2) group, society. II. 40, 84. Ar. אלגומע, H. הכל.

מקובץ composite, compound, I. 73, 116. Ar. אלמתגממע, H. המחובר מהם.

מתקבץ community forming, gregarious. II. 40, 83. Ar. מתגממע. הקדמה V. קרם.

קדים eternal. i. e., beginningless. I. 51, 71. Ar. קדים.

קדימה priority. I. 52, 73. Ar. אלהקדם, H. קדמות.

קדמון eternal, beginningless. I. 74, 128. Ar. קדים.

קדמות beginningless; different from נצחות, q. v. meaning end-

lessness. II. 28, 53. Ar. אוליָה, H. קדמות העולם. Ar. also אלקרם *ibid*.

קודם *cause*. See II. 38, 82. מוקדמים ומאחרים ומתאחרים. H. מתקדמה ומתאכרה והאצרה והווים. Munk sheds no light on these three terms. Friedländer's conjecture that "the author perhaps means premises, conclusions and inference" has no basis at all. Crescas (a. l.) says that *mitaharim* means posterior to *godmim* prior to *howim*; for taking *mitaharim* to mean events to come, how could future events to take place three months hence, help him to predict something to take place one month hence? To me however it seems clear from the context that there is no reference here to prediction but to a disclosure of an unknown *fact*, a knowledge of which is obtainable by means of a series of premises. The word *godmim* then is the same as *sibbot godmot* q.v., i.e., premises or parts of definition—from the Aristotelian standpoint, they are interchangeable—dealing with the antecedents causing a certain thing. The word *mitaharim* means effects. In the passage from Al-Farabi, as given by Crescas and Palquera in I.52, where *sibbot godmot* are explained, the effects whereby a thing is defined are called, as by H. here, מאחרים. See also Narboni, 16a במופת ג"כ ומציאות השם ג"כ. ראייה החבאר ר"ל מן המתאחרים לא מן הקודמים. The word *howim* probably means accompanying circumstances.

קו מדובר *rational line*. 1. 73, 118. The word מדובק as found in our text is a mistake (Munk). Ar. מנטק, H. מאחר. According to Munk, מדובר and its Ar. منطق are used here in the sense of reasonable; but to my mind the terms may be taken in the sense of speaking, just as the Greek term for a rational line $\rho\eta\tau\acute{o}s$ means expressible. Comp. PMZ.

קו השווה *equator*. II. 11, 27. Ar. מעדל אלנהאר, H. הקו החולק היום. בשני חלקים שווים.

- קושט true I. 2, 15. Ar. חָק. The whole sentence is missing in H. perhaps because in Heb. it is unnecessary.
- קטב (1) pole. II. 11, 27. Ar. קטב, H. מסמר.
 (2) fundamental principle, pivotal point. III. 54, 71. H. omits the word.
- קוטר (1) diameter, axis. II. 24, 50. Ar. קטר.
 (2) diagonal. II, 13, 30. H. אלכסון. See PMZ.
- קוטר חצי radius. II. 24, 50. Ar. נצף קטר.
- קיים (1) demonstrate, confirm. I. 73, 125. Ar. אֲתַבֵּאת.
 (2) constitute the essence of, opp. to איכות which is accidental, מקיים. I. 52, 73. Ar. מקומה, H. מתקן.
- קיים fixed, motionless. קיימים. I. 56, 83. Ar. אֱלֹהֵי־הַאֲבֹתָהּ H. העומדים. The sphere of the fixed stars surrounds and is therefore greater than the planetary spheres.
- קיימות stability, permanence. I. 11, 29. Ar. אֲלֹהֵי־הַתְּבֵאָה, H. השקט.
- הקל (קלל) admit, agree, make concession. ונקל לו, II. 24, 50. Ar. נִתְסַמַּח, H. נסכים. V. הקל במאמר.
- קניה (1) positive property. I. 73, 116. קניות, Ar. אֲלֵמִלְכָתָהּ.
 (2) acquisition. Al-Ashari denied that man is the cause of his actions which are at every step created by God. It is He who implants the will and the power and the action. Nevertheless, the action he creates corresponds to the will and the power previously created, thus affording some semblance of a theory of free will and responsibility; for though man does not initiate his doings, he *acquires* them, i. e. they become his by corresponding to the will and the power with which he was previously endowed. Aaron b. Eliyah in his *Ez Hayyim* p. 17, 115 designates it by ריוח, which Friedländer absurdly explains as "space to move about". It means, like its Arabic original, gain or acquisition. I. 51, 72. Ar. אֲלֵאֲכַתְסֵאב, H. יחס וערך.
- קנין (1) positive property, or quality. Ar. מִלְכָּה, H. קניה. See I. 73, 120. העדר קנינים, negative qualities, e. g., rest, death,

- blindness which the Mutakallimun regarded as objectively real as their opposites. Ar. אעדאם אלמלאכאת, H. אפיסת הקניות. (2) קנינים, habits, qualities of the first class, termed by Arist. (Cat. ch. 8) *ἕξεις*, i. e., permanent characteristics, intellectual or moral, distinguished from dispositions which are fleeting and momentary. See איכות I. 52, 73. Ar. מלכאת H. מדות. See also Munk I. 195, n. 2.
- בקנין by acquisition, as distinguished from that which is by nature or innate (*be-teba'*). II. 23, 49. Ar. באלאכחסאב, H. בקנייה. See קנייה.
- קעקוע noise, sound. II. 8, 24. Ar. קעקעה, H. קול שאון.
- קצור mental inability or shortcoming. III. 19, 29. Ar. קצור. In I. 34, 55 Ar. אלתקציר. This term, denoting absolute limitation of the human mind, is different from *hesron hokmah* which is a lack of sufficient study. See III. 26, 39.
- קצר inadequate, limited. II. 37, 80. Ar. תקציר, H. קיצור. See מקצר.
- קריבה contact. II. 4, 20. Ar. מבאשרה, H. בלי אמצעי.
- קרבות contact. II. 12, 29. Ar. מבאשרה, H. פנישה.
- מתקרב contiguous. II. 4, 20. Ar. אלמקרבון, H. קרובים.
- קרוב probable, likely. III. 50, 63. Ar. אלאקרב.
- בקרוב approximately. III. 50, 63. Ar. בתקריב, H. כגון. See מניע קרוב.
- קרנים cornea. III. 25, 38. Ar. אלקרניה.
- קשר difficulty (lit. a knot). II. 2, 17. Ar. קשרים, H. עקר, קושיות.
- הקשרה connections, relation. I. 54, 80. Ar. ארתבאט, H. קשר.

ך

- נראה, מראי V. ראה.
- ראוי necessary, opp. to 'ober, possible, and *nimna'*, impossible. I. 73, 123. Ar. אלואוב, H. מחוייב.
- ראות sight, vision. I. 47, 66. Ar. אלבצר.

ראיה proof. II. 15, 34. Ar. אלאסתרלאל. It denotes particularly inductive proof as compared to *heqesh* q. v. which is deductive. See HTh. p. 165.

ראיה במפורסם dialectic, in its Aristotelian definition, or reasoning on the basis of probabilities, i. e., general beliefs, rather than demonstrated premises. II. 14, 33. Ar. אלאסתרלאל מחלוקת הנצוח H. באלמשהור. Cf. ראיה מן הנודע.

ראשי דברים résumé. II. 21, 47. Ar. נבד, H. ראשי דברים.

ראש הפילוסופים the chief of the philosophers, i. e., Aristotle (384–322 B. C.). I. 5, 20. Ar. רייס אלפלאספה. See אריסטו.

ראשון (1) preliminary study, introduction. Introd. 10. Ar. אלאול.

(2) first in time, though having no causative connection. See תחלה. II. 30, 58.

ראשון ראשון gradually. II. 12, 28. Ar. אֹלֵא אֹלֵא V. מניע ראשון. משל ראשון הנחה ראשונה.

ראשיים V. אברים ראשיים.

ראשים component elements, e. g., substance and accident.

III. 15, 21. והתהפך הראשים ר"ל שוב העצם מקרה והמקרה עצם. Ar. והתהפך הנראה לעין אדם H. rendering ואנקלאב אלאעיאן shows a misunderstanding of the word *a'yan*. Munk calls attention to the *Kitab al-Ta'rifat* where this term designates substances to the exclusion of accident. One may also cite Siyalkuti on Iji III. 180, 7 (HTh. 217): العالم اما: اعيان واما اعراض and Hwarizmi 143 (HTh. 334) states that ibn al-Mukaffa' coined the term '*ain*' for the first category as well as terms for the other categories; the latter terms however were not accepted. It is not necessary however to assume that M. permitted himself to extend the term to accidents, as the expression *ואנקלאב אלאעיאן* means just the change of substances, i. e., to accidents; the latter part of the explanation עצם והמקרה being a self-evident implication.

- ראשית a principle or cause, implying no temporal priority, identical in meaning with *hathalah*, q. v. II. 30, 58.
- רבויו plurality. I. 60, 90. Ar. אלתכחיר.
- ריבוע square. I. 3, 18. Ar. אלהרביע.
- רגש V. מרגיש מורגש הרגשה.
- רוח חיונית the not immortal *vital* soul, which is the cause of sensation and locomotion. I. 40, 60. Ar. אלוה אלחיונני, H. נפש חיונית V. רוח החיים.
- רוח רואה the visual function (*spiritus visus*, *ὄπτιακόν πνεῦμα*) III. 25, 38. Ar. אלוה אלבאצר. See Munk I. p. 111, n. 2.
- רוחניית spiritual force or spherical emanation. III. 29, 42. Ar. רוחאנייה.
- רוחניים spiritual beings, angels. II. 14, 33. Ar. רוחאניין, H. omits it.
- רחב V. הרחבה.
- רחק V. הרחקה.
- רחוק absurdity, רחוקים. II. 48, 97. Ar. שנאעת, H. דבות.
- רוחק (1) improbability, II. 19, 44. Ar. בעד.
- (2) space, pure extension, vacuum. שהרקות נמצא והוא רוחק שום מרחק או H. בעד מא או אבעאד, I. 73, 116. Ar. מרחקים. By *reḥakim* is meant the small *vacua* between the atoms. (Efodi).
- (3) dimension. I. 56, 83. Ar. אלאבעאד, H. מרחקים.
- ריקות V. רקות.
- ריב V. בעל ריב.
- רכב V. מורכב, הרכבה.
- רעיון imagination as opp. to strict thinking. I. 47, 66. Ar. אלתכיל.
- רמינות suggestions, hints. III. 8, 12. Ar. אשאראת, H. רצוני לומר.
- רצה mean. ארצה בו. I. 21, 37. Ar. אריד בה, H. רצוני לומר. See נרצה.
- רצון will, which in the case of mortals depends for its motive upon external conditions, while in God it is independent

and antonomous. II. 18, 37. Ar. אראדה, H. חפץ. This term is distinguished from *behirah* which means intelligent choice. Cf. II. 48, 96: "It is He that gave this *razon* to the irrational animal and *behirah* to rational man". The contrast between *razon* and *behirah* does not imply that animals outside of man have no free will (Comp. Friedländer's version), for in III. 17, 24, it is explicitly stated that they move by their own will as man does. The meaning is that man's will is intellectual, i. e., the result of conscious choosing (hence *behirah*), while in animals it is instinctive or impulsive. Thus Shirazi (HTh. 174) speaks of التحريك الارادى of animals as different from التحريك اختياري of man. Altogether, one should be on one's guard against using, in connection with Maimonidean philosophy, the term free will which is misleading because of its special meaning, i. e., a will undetermined and unaffected by bias begotten of heredity and environment. M. merely endeavors to re-establish the connection between man's will and his action, to reconnect the various links of the chain beginning with the mental will and ending with the accomplished fact, a chain broken into atoms by al-Ashari, so that the *kasb* theory (see *geniyah*) was vainly tried for the sake of bringing back human responsibility. It is against this *kasb* that M. remarks מבדתי שיברא לו דבר מתחדש כלל in III. 17, 24 as previously mentioned.

רצון ראשון the first will, i. e., the will of God. I. 66, 98. Ar. חפץ ראשון H. משיה אולי. This Will wrote the Ten Words without any instrument or organ.

רצוני voluntary. I. 46, 64. Ar. אראדי.

רקות void. The assumption of the void, which forms the second proposition of the Kalam, was necessary in order to explain the possibility of movement. I. 72, 110. Ar. מקום ריקם H. בלא.

- רקיעיים heavenly. III. 17, 23. Ar. אלפליכיה.
- גדולה domination. I. 39, 49. Ar. אדריאסה, H. גדולה.
- אותות impressions, traces. II. 38, 82. Ar. אֶתְאָר, H. אותות.
- Later in the same passage this Arabic word is translated by T. מקומות and by H. סימנים. See מעשה.

ש

- מושאל, השאלה V. שאל
- מושאל to be used figuratively. I. 21, 36. Ar. אסתעיר, H. סמכוהו.
- H. has מושאל in I. p. 25. In H. p. 27, Scheyer is surprised to find נסמכו for Ar. אסתעירא; but it is usual in H. See also מושאל, השאלה.
- נשאר, השארות, השאר V. שאר
- השנחה V. שנח
- שוב (1) to become. שב II. 18, 37. Ar. צאר, H. נעשה. See my *Space in Jewish Med. Phil.* p. 64 n. 76.
- (2) refer. I. 21, 37. Ar. עאיד, H. חחר.
- השיב repeat. III. 2, 4. Ar. תכריר. See השבת הדברים.
- שוה just, right, as distinguished from excessive virtue. שוות. III. 39, 51. Ar. אלמעחדלה, H. מדות היושר. Cf. Aristotle's *τὸ μέσος* or *μεσότης*. See II. 39, 83.
- שווי balance, harmony. III. 10, 13. Ar. אעחדאל, H. אשר המסך.
- בארבע יסודות הגוף. See also II. 39, 83. Comp. the Pythagorean maxim: "Virtue is harmony and also health and universal good and God" (Diog. Laert. bk. 8, ch. 1).
- שום affirm, regard. I. 73, 117. Ar. פרץ. Elsewhere in the same passage H. has הסכימו.
- שטחים planes. I. 73, 118. Ar. אלסטוח.
- שכונה relative position. III. 32, 44. Ar. מנאורה, H. קרבה.
- שכל V. מושכל, מושכל.
- השכיל to conceive, consider. I. 46, 64. Ar. עקל. See also I. 68, 99.

- משתכל III. 14, 20. Ar. האמל, H. התבונן. See השתכלות.
- שכל (1) mind, that which creates concepts or abstract forms as material for its reasoning. The Mutakallimun confuse it with imagination; for according to them the imaginable is thinkable and objectively possible. See I. 73, 122. Ar. עקל.
- (2) transcendent or incorporeal Intelligence; also called angel. I. 43, 63. Particularly, one of those Intelligences corresponding in number to the spheres which they caused and guide, themselves being caused, each one by the next higher Intelligence up to the First Cause. II. 4, 20. Ar. אלקול, H. כהוה משכילות. See *nibdal*, *nifrad*.
- (3) שכלים, I. 59, 88. ideas, "perceptions de l'intelligence" (Munk). See Kaufmann, p. 446, n. 129. Cf. דעות נפרדות.
- (4) שכלים, II. 6, 23. the Platonic Ideas, eternal archetypes, belonging to the supersensible world, of the manifold variety of the lower world of phenomena.
- (5) character, nature, the sum of the innate mental qualities. III. 17, 25. Ar. פטרה, H. בריאה וטבע. See Malter in Cohen's *Festschrift*, p. 253. See מחשבה.
- שכליות intellectual faculties. II. 32, 67. Ar. נטקיות H. כחות נפשיים.
- שכל היולאני the hylic intellect or the *νοῦς παθητικός*. The intellect before undertaking the process of conception is merely potential like the *hyle* or matter and is in the same relation to the concept as matter is to form. I. 68, 101. Ar. אלקל היולאני H. השכל העיקרי הנקרא היולאני.
- שכל נבדל separate intellect, i. e., the Intelligence guiding a sphere from which it is separate not in any positive sense, for a spiritual being cannot enter into any spatial relations, but in the negative sense of *not* residing *in* the sphere as a function. II. 4, 20. Ar. עקל מפארק. Cf. שכל.
- שכל נפרד separate intellect or Intelligence. See שכל נבדל. II 2, 17. Ar. אלקל אלמפארק, H. הכחות המשכילות הנבדלות.

שכל הנקנה הנאצל the acquired, emanated intellect. When the hylic intellect creates a concept it becomes to that extent an *acquired* intellect; for the intellect is nothing else than the aggregate of its conceptions (*sekel-muskal*). This acquired intellect holds the same relation to the human being as God to the Universe; they are transcendent. It is also called "emanated" *ne'ezal*, because all knowledge is an emanation from the Active Intellect (see *sekel ha-po'el*). I. 72, 115. Ar. אלקקל אלמסתפאר H. השכל הקנוי. See Munk and Friedländer a. 1.

שכל הפועל Active Intellect, the tenth and last of the Intelligences, having the threefold function of wedding sublunar matter with form, helping the hylic intellect to attain conceptions so as to realize itself, and emanating the "divine influence" or prophecy. The Active Intellect always radiates its blessings, but man and matter are not always ready recipients. I. 68, 101; אלקקל אלפעאל. See *Sefer ha-Gedarim*, s. v.

השכל הראשון the first intelligence created by God, moving the first sphere, the cause of the second intelligence. II. 4, 20. אלקקל אלאול.

שלוח V. שלוח.

שלוח indulgence. II. 33, 47. והשלוח במאכלים, Ar. אלתס"ב, H. הפקר. The same Arabic word occurs at the beginning of the chapter for which T. has—in most of our editions—שלוח; but that, according to Munk, is a corruption from שלוחם. See for the explanation of تسيب Munk III. p. 261, n. 1.

השתלח to indulge (V. שלוח). III. 33, 47. Ar. תס"ב.

שלל to negate. I. 34, 53. Ar. סלב, H. הרחיק.

שוללים negative attributes, in which alone man can speak of the deity. I. 58, 85. Ar. אלסואלב, H. מונעים.

- שליה negation. I. 58, 85. Ar. סלב, H. מניעות. See also *ibid.* and I. 58, 87. שליות. Ar. אלסואלב H. מועים
- (שלם) constituting the essence, e. g., form; while accidents do not constitute the essence. I. 51, 71. Ar. ממלא, H. ממלא. See also *ma'amid, meqayyem.*
- שלם perfect man. The term is used in purely intellectual connections. Thus Introd. 3, III. 13, 16 שלמים, Ar. אלכאמלון, אלכאמלין. But it denotes a man who has given due consideration to the moral improvement necessary according to M. for a clear thinking. See *hashlamah.*
- שלמות perfection or advancement which, according III. 27, 41 is twofold: 1) שלמות ראשון (Ar. כמאל אול H. השדמה הראשונה) is the first in order of time, though not in value, and consists of self advancement, physical, economical, and moral, so that with the resulting undisturbed serenity of mind one may attain to 2) שלמות אחרון (Ar. כמאל אכיר H. השלמה or השלימות האחרונה) ultimate perfection which is of the mind only. "It is evident that this ultimate perfection consists of no deeds or virtues, but only of ideas". (*ibid.*) The basis of this division is his classification—Aristotelian in origin—of virtues into ethical and dianoetic. Cf. *middah* and *ma'alah.* In III. 54, 70 M. proposes a fourfold classification of perfection. 1) שלמות הקנין (Ar. אלקניה), property-perfection, i. e., accumulating wealth, owning slaves, acquiring power over people, etc. This kind of perfection is entirely external, the man remaining as he was prior to this perfection. 2) שלמות גופני (Ar. כמאל גסמאני H. שלימות הגוף), bodily perfection, e. g. health and physical strength. That touches the person more than the first kind, but it touches only the animal in man. 3) שלמות מעלות (Ar. שלמות המדות H. כמאל אדפצאיל אדכלקיה), moral perfection; but even this, expressing itself in social relations only (כי המדות כולם אינם רק בין האדם ובין זולתו) is a social ex-

- pediency and does not concern man per se. The highest perfection is 4) השלמות האנושי האמתי (Ar. אלכמאל אלאנסאני אלחקיקי (H. (השלמות האמתית האחרונה), truly *human* perfection, i. e., obtaining true metaphysical ideas, which alone constitute *ha-taklit ha-aharonah* or the *summum bonum*, wherein lies immortality and whereby man is man (ובהא אלאנסאן) אנסאן where again H. missed the emphasis on אנסאן and translates (ובעבורה נקרא האדם אדם בחון).
- שילוש (1) Trinity, as believed by the Christians. I. 71, 108. Ar. אלהאלוה.
- (2) triangle. I. 3, 18. Ar. שלישות H. אלתתליה.
- שם there, in the sense of ^השם, i. e., used as an expletive, as in our phrase "there was once a man". II. 19, 39. Ar. הם. Omitted by H.
- שם expression (not merely "name"), phrase. II. 45, 90. Ar. אסם. Omitted by H.
- שם המפורש the Tetragrammaton. I. 61, 91. Munk thinks the Heb. name signifies "le nom de Dieu distinctement prononcé", while according to Friedländer it means the "separated name", i. e., the name applied as M. says, exclusively to God.
- שמות בלתי מקיימים expressions that do not affirm, negative terms. I. 58, 86. Ar. אסמא אלגיר מחצלה H. שמות שאינם כוללים P. בשמות שאינם מיושבים. Cf. the term אלמחצלין in I. 52 rendered by T. (p. 72) המבררים which was corrupted to המדבררים (Munk). H. renders there המשכילים.
- שמות מושאליים figurative terms. III. 8, 12. Ar. אסמא מסתעארה H. מושאל. V. שמות מושאלות סמוכות.
- שמות משתתפים V. משתתף.
- שמות נגזרים derivative or adjectival names (e. g. *zaddiq* from *zedaqah* Efodi). Such terms, implying an attribute and a necessary substance bearing it, involve plurality and therefore cannot be predicated of God, except to indicate that He is

- not wanting or defective. I. 61, 92. Ar. אלאסמא אלמשתקָה, שמות מורים. H.
- שם ראשון a "first term", one denoting something literally and in its primary meaning. Opp. to *shemot mush'alim*. III. 8, 12. Ar. מהאל אול. Omitted by H.
- שמט V. השמט.
- שמע hearing. חוש השמע the auditory sense. I. 47, 66. Ar. חוש השמע האסָה אלסמע H.
- השמע Aristotle's *Physics*, called *φυσικῆ ἀκρόασις* or *physica auscultatio*. II. prop. 25. Ar. ספר השמע כתאב אלסמאע I. 73, 117. Ar. אלסמאע אלטביעי.
- שמוש expression, usage. I. 67, 99. Ar. חצאריף.
- שנה V. משנים.
- השתנות transformation, a qualitative change. II. introd. prop. 4. Ar. שני הבטול אלאתחאלה H.
- שניי a second, one sixtieth of a minute. I. 73, 117. Ar. תאניה.
- שניות dualism. II. 1, 15. Ar. אלתנויה. H. renders strangely כח שער V. משער.
- שעור (1) value, importance. III. Introd. 1. Ar. קדר. Munk's rendering *enseignement* does not seem justifiable.
 (2) proportion. II. 36, 76. Ar. מקדאר, H. ערך.
 (3) magnitude. See *ba'al shi'ur*.
 (4) decree, divine command. III. 34, 47. Ar. אלתקריר, H. המצה.
- שעור (1) class, category. II. 13, 31. Ar. באב.
 (2) supposition, opp. to *'amittah* q. v. II. 13, 30. Ar. שקריר H. שיעור. So Munk. I think however that the word may mean "implied or virtual meaning". That is, duration expresses only a secondary sense or an implication of time but not its direct and essential meaning. See *zeman*. Perhaps *sha'ar* is a mistake here in T. for *she'ur*. Thus A (1772) and S.

- שפע emanation, a spiritual influence emanating from God and the Inteligence (see *sekel*) particularly the lowest of them, the *sekel ha-po'el* q. v., an influence as baffling to the human mind as the source whence it comes; overflowing constantly without any particular goal into all directions, "informing" hylic substances and hylic minds, and imparting prophecy to one prepared to receive it. The distinctive feature of this emanation as compared with the action of a corporeal being is that it does not work by contact nor through any contiguous medium. See II. 12, 29. Ar. אלפיץ
- אלהי שפע divine emanation. See *shēfa'*. II. 37, 80. Ar. אלפיץ אלאלהי
- שכלי שפע intellectual emanation. See *shēfa'*. II. 37, 80. Ar. אלפיץ אלקלי. Munk, and Friedländer following him, explain the term as meaning the emanation from the Active Intellect, but it may be that the word *sikli* attempts to describe somewhat the character of the outflow. Cf. II, 29. כי בשפע השכל אשר ישפע ממך. See השפעה.
- שרב Chwolson, on the basis of H. translating *sefer-ha-nerot* who evidently read *al-surug*, thinks that the book referred to is *Kitab al-siraj* on magic by Yahya al-Barmeki III. 29, 43 ספר השרב Ar. כתאב אלסרב. See however, Munk a.l.
- אצל, H. השריש (שרש) to lay down as a principle. II. 24. Ar. העיקר אשר יסד. See II. 41, 86, הושרש. Ar. האצל. Omitted in H.
- שרש principle. II, 14, 33. Ar. אלאצל, H. העיקר. See also II. 22, 48.
- שרשיות fundamental. III. 35, 48. Ar. אצליה, H. נכוחות.
- שרשיים the Mutakallimun. I. 71, 109. Ar. אלאצוליון, H. המדברים. קדמוני המדברים שהיו עיקר חכמת המדברים. בעיקרים. See also I. 73, 116. בעלי העיקרים. One can see from these quotations a difference as to the exact meaning of אצוליון which

is applied to the Mutakallimun. T. seems to take it in the sense of the *fathers* of the Kalam, and H. of dogmatists. Among the commentators, Narboni (p. 17 a) thinks the name is due to the fact that "they believe that atoms are the roots of material bodies". Efodi says that "they were called *shorashiyim* because they believed in atomism which is the root of their false ideas." Joseph Caspi thinks it means *dogmatists*, i. e., the Mutakallimun who dogmatically advanced unsupported views which were authoritatively received by their disciples. Scheyer thinks it means those that followed the principles of Mohammedanism, to differentiate them from Christian thinkers; and Munk: "they that tackle the roots of religion instead of the branches, the fundamental rather than the secondary." I take it with H. as dogmatists, in the sense of thinkers about the roots of religion, as opposed to philosophers: Comp. علم الاصول which means (see Lane) علم الاصول الدين. The term الاصوليون is also found in this sense in Iji, *Kitab almawakif*, I. 260, 9. (HTh. 128). See also Cuzari V. 15 where Judah ibn Tibbon correctly translated אלאצוליון—which term, we learn, was more popular among the Rabbanites than the Karaites who preferred to say חכמי שרשי האמונה—by אצהאב עלם אלכלאם.

שרש וענף "root and branch", i. e., prohibited intercourse between parent and offspring and ramifying relations. See III. 49, 62, Ar. אצל ופרע. H. also עיקר וענף.

דעת משותף, משתתפים, משתף משותף, השתתפות, חומר משותף. V. שתף.

בהשתתף by homonymity. II. 19, 40. Ar. באשתראך. Cf. I. 35, 55. בהשתתף השם.

שתוף (1) association. I. 61, 92. Ar. שרכה, H. שותפות.

(2) similarity. III. 20, 30. Ar. משארכה, H. שותפות.

(3) homonymity (Ar. אשתראך, homonymity) שתוף ואמנם הטעה הנה שתוף (Ar. אלמשארכה, similarity) שם הידיעה כי השתוף הוא בשם לברד וההבדל

באמתהו III. 20, 30. Cf. for a similar definition of *shittuf* I. 35, 56. השווי בשם עם התחלפות בענין. Often *shittuf ha-shem*. See II. 18, 37.

ענין שתוף ענין similarity of meaning. II. 43, 89. Friedländer takes it in the sense of homonymity. This is a mistake; for homonymity, as M. points out clearly (see *shittuf*), is only a *verbal* resemblance with a difference in *meaning* (*amittah* or '*inyan*'). Ar. אשתראך מעני. H. wrongly שיתוף ענין.

תאבית Thabit ben Korra, Arabian astronomer of the ninth century (Munk). II. 24, 50 Ar. תאבת H. תאבת.

תאר (1) attribute. I. 52, Ar. צפה, H. מרה, תואר. Attributes may be divided into four classes: 1) definition or *perush shem*, 2) partial definition or *hiyub*, 3) a non-essential quality or '*inyan yoze*', *miqreh*, 4) a relation or *yahas*. The first is inapplicable to God, because a proper definition must give the anterior causes or *sibbot qodmot* q. v., and God is the cause of all; the second is inapplicable because a part implies plurality; the third because a quality requires a substratum and hence again implies plurality; and the fourth, because space and time relations involve corporeality and other relations imply comparison and hence similarity. There are however two other classes of attributes which are permissible and used indeed in the Scriptures: negative attributes and those denoting action, because they do not describe the Divine essence. (2) in general, description. I. 9, 26. תואר עצמותו וגדולתו Ar. צפה עטמתה, H. ספור. Instead of '*azmuto* in T. we should read, I think, on the basis of the Arabic, '*azmato*, i.e., his majesty. See also I. 58, 85..... בשלילות הוא. כי תארי הית' Ar. וצף, H. ספור. We should read *to'ar* (in the sing.) as being more grammatical and more in conformity with the original. See also תמונה ותאר.

- מתואר** the substratum, to which an attribute is attached. I. 51, 71. Ar. אלמוצוף.
- תארים עצמיים** essential attributes as distinguished from attributes of action, which do not refer to God's essence. There is disagreement about some attributes, such as hearing, seeing and speaking, whether they should be counted in the category of action-attributes or essence-attributes, but all attributists agree on life, power, wisdom and will as being "essential". See I. 53, 77, and Abrabanel a. l. Ar. אלצפאת אלהות, H. מדות רבקות. In H. p. 80. We find מדות עצמיים. M. thinks (I. 56) that these attributes can be predicated of God only homonymously.
- תארי פעולות** action-attributes which, not describing the divine essence, are permissible with reference to God. These are the thirteen *middot* God communicated to Moses. I. 54, 80. Ar. צפאת פעולה, H. מדות מפעלים. Sharahrastani also speaks of صفات الذات and صفات الفعل. See Arabic text, p. 4.
- תארים שוללים** negative attributes, describing not what He is but what He is not, which is all the human being can know. I. 60, 90. Ar. אלצפאת אלסלבה, H. תארים מונעים.
- תוך** the inner or the allegorical, as opp. to the literal meaning. Cf. *ba'ale ha-tok*. See for the school of Innerites or Batinites גלוי נלה, נסהר and פשוט, I. Introd. p. 7. and 8. Ar. באטן, H. הפנימי.
- תוכן** form I. 5, 21. Ar. צורה H. צורה.
- תולדה** conclusion of a syllogism. II. 38, 82. בהקדמות ותולדה Ar. ומחשבה, H. תולדת מחשבה, which is probably a misprint in which the book abounds, unless the Arabic expression should be regarded as hendiadys. Cf. Introd. 10. Ar. נתיגה.
- תוריה** scriptural. II. 5, 22. Ar. שרעי. H. שהיא מדברי הנביאים. (תחל) V. התחלה.

תחלה anteriority. It should not be confused with *hathalah* which denotes no time relation but logical causation. II. 30.

תחלת הנחה primary meaning. I. 11, 29. Ar. אול וצע, H. תחלת בנין.

תחבולות artifices. ספר התחבולות Book of Artifices "containing as it appears ingenious inventions relative to different branches of the science of mechanics (علم الحيل) particularly hydraulics and pneumatic machines, based on the hypothesis of *horror vacui*".—Munk I. 73, 118. Ar. כתאב אלהיל.

תחלת מחשבה superficial thinking. I. 2, 15. Ar. אול כאטר. It is opp. to *hitbonenut*. See also I. 52, 73.

תחלת רעיוניו וזממיו superficial thinking. I. 2, 14. Ar. באואיל. בתחלה מחשבתי ובנראה אליו מבלתי חקירה H. כואטרה וסואנחה.

תחתונים the four elements. I. 30, 59. Ar. אלספלי, H. מה שלמטה. See *yesodot*.

תכונה like the Arabic علم الهيئة, means literally the science of form and therefore signifies geometry as well as—and more commonly—astronomy. Perhaps no sharp line was drawn between these two branches of the quadrivium, for astronomy may be regarded as a special application of geometry. Hence 1) astronomy בעניני התכונה. II. 8, 25. Ar. אלאמור אלהיאיה.

2) geometric form. II. prop. 22. Ar. אלשכל, H. התבנית. See also II. 19, 39.

3) habit, the Aristotelean $\xi\zeta\iota\varsigma$. I. 52, 73. Ar. היאיה. Cf. הכנה.

תכלה end. תכלה אל לא תכלה ad infinitum. I. 73, 124. Ar. אלי לא. ער לאין תכלית, H. נהאיה.

תכלית (1) final cause. Cf. סבה תכליית. I. 69, 102. Ar. אלאואיה.

(2) end תכלית בעל תכלית, finite. I. 73, 124. Ar. מתנאיה אלעטם. H. שאין לו תכלית.

תכלית לו בכח potentially infinite, i. e., infinitely divisible. I. 73, 124. Ar. לא נהאיה לה באלקוה.

במקרה אין תכלית לו accidentally infinite, i. e., infinite in succession, e. g. time. It is called "by accident" because it is not essential to the given magnitude. I. 73, 124. Ar. לא נהאיה לה באלערין.

תכלית התכליות the ultimate final cause. The series of ends which inspire all manifold movements are traceable in the last analysis to a yearning to do the divine will which is the essence of God who is therefore the "end of ends". I. 69, 104. Ar. אלאאית גאיה.

תכלית אחרונה (1) ultimate final cause, i. e., the cosmic purpose. Both according to the Aristotelian theory of necessity (*hiyyub* q. v.) as well as Jewish creationism, no species on earth, not even the human species, can boast of being the cosmic purpose. Cf. תכלית ראשונה III. 13, 17. גאיה אכירה. (2) *summum bonum*, the highest good which, according to M., is intellectual development, gaining ideas about the supersensible world (דעות אמתיות באלהיות) whereby man becomes immortal. III. 54, 70. Ar. אלאאיה אלאכירה. Cf. *shelemut*.

תכלית כונה end per se, something aimed at for its own sake, not as a means. It is opp. to *haza'ah*. III. 54, 70. Ar. גאיה, H. שלימות עיקרית. It is called more fully תכלית כונה כי אינו מכין לעצמו Ar. גאיה, H. שלימות לראשונה. It is called more fully תכלית ראשונה immediate final cause, i. e. the purpose of an *individual*, which is the production and the perpetuation of the most perfect form in the species. III. 13, 18. Ar. תכלית אחרונה. Cf. אלאאיה אלאולי.

תלה See תלות.

תמד See התמד, מתמיד.

תמונה ותאר accidental external appearance of the individual. It is identical with *zurah melakiyit* and opposed to *zurah tibe'it* or *zurah minit* q. v. I. 1, 13. Ar. אלשכל ואלתכמיט, H. התבנית והצורה.

- תמורה compensation for suffering. III. 23, 35. Ar. עוץ, H. גמול. Comp. Razi's theory of عوض (HTh. 216).
- תמות perfection, שלמות ותמות II. 36, 78. Ar. תמאם. According to Najafi (HTh. 285) *الاتمام* denotes bringing about essential perfection while *الاکمال* refers to accidental perfection.
- תמסטיוס Themistius, the "eloquent" (317–387?) author of some paraphrases of Aristotle. I. 71, 109. See פילוסופים.
- תנה See התנות.
- תנועה motion. Ar. חרכה, (*κίνησις*), II. prop. 4, 5, 6, the en-telechy or the process of change from *δύναμις* to *ἐνέργεια*, from potentiality to actuality. II. prop. 4–6. There are four kinds of motion: 1) substantial, i. e., origination and destruction, (במאמר העצם Ar. פי מקולה אלגוהר); 2) quantitative, increase and decrease (במאמר אלכם Ar. פי מקולה אלכם); 3) qualitative, i. e., alteration (במאמר האיכות Ar. פי מקולה אלכיה); and particularly 4) spatial motion, (במאמר אין Ar. פי מקולה אל אין). This follows Aristotle's division of *μεταβολή: ἢ κατὰ τὸ τί, ἢ κατὰ τὸ ποσόν, ἢ κατὰ τὸ ποιόν, ἢ κατὰ τὸ πῶν*. See Phys. VIII. 7, 260 b. 26. The first, *ἢ κατὰ τὸ τί* or birth and destruction, Aristotle does not admit to be motion, in Phys. V. 2, while elsewhere, e. g. in Phys. III. 1, 201 a 9 it is spoken of as motion. See Zeller's *Arist. and the Earlier Peripatetics* I. 423, and Munk a. 1.
- תנועה בהכרה motion due to an external force, e. g. an apple thrown upward. II. prop. 6. Ar. באלקסר. חרכה.
- תנועה בחלק motion as part, e. g. the motion of a nail in a moving boat. Ibid. חרכה באלגו, H. בחילוק as well as בחלק. It is a form of accidental motion.
- תנועה במקרה accidental motion, i. e., that of an accident of a moving thing. Blackness moves accidentally with a

moving object. Ibid. Ar. *חרכה באלערין*. See *حركة عرضية* in Jurjani's *Kitab at-Ta'rifat*, 89.

נטייה. V. תנועת הנטייה.

essential motion, i. e. when the principle of motion lies in the thing moved, e. g. free movements of living beings and natural movements of inanimate things like a falling apple. Ibid. Ar. *חרכה באלדאת*. See *حركة ذاتی* in Jurjani's *Kitab at-Ta'rifat* 89.

locomotion, as distinguished from other kinds of *tenu'ah* q. v. II. prop. 26. Ar. *חרכה אלמכאניה*.

error. III. 22, 33. Ar. *זלאל* H. תעות ושגיגה (read perhaps טעות) טעות.

gentleness. III. 33, 47. Ar. *אללין* H. נחת רוח.

text (i. e., of an author from whom M. quotes directly instead of epitomizing his ideas). See the phrase *זה תורף* in *זה תורף* II. 19, 42, after a direct quotation from A'erroes's rendering of *De Coelo* II. 12. Ar. *נץ*, H. *דברי*. See also II. prop. 25; and II. 20, 45, (where F. translates wrongly "in short"); II. 24, 50 (preceded by *בזה הלשון*); and II. 15, 34 (where the quotation is preceded by *זה דברים* והביא אחר זה דברים; Friedländer translates wrongly by "contents")

torrid zone. III. 29, 42. Ar. *מאקלים השאם* for which there is a variant *אלשאם*, Syria, which leads Munk to correct T. to read *השאם*. H. *ארץ הצבי*.

geometry, I. 34, 54. Ar. *הנרסה*. According to Scheyer (H. I. p. 51, n. 2) the term is derived from the Arabic "to measure by the span". See also Guttman's introduction to *Hibbur ha-meshihah weha-tishboret*, XIII. But see PMZ. At all events, that term is equivalent to *hand-asah* which obtained Hebrew naturalization after the term *tishboret*. See I. 72, 115 *כמו שיכחיש מי שאינו מהנדס פי' חכם בתשבורת* *דברים למודיים*. The parenthetical words are T.'s explanatory remarks for the new term *mehandes*, which by the way,

H. refused to recognize as a Hebrew word. See also I. 53, 76.

תשוקיית erotic. תנועה תשוקיית erotic motion, i. e., the movement of the spheres, due to their yearning for their respective Intelligences. II. 19, 44. Ar. אלהרכה אלשוקיה, H. תנועה משתוקקת. נכספת.

NOTES BY PROF. LOUIS GINZBERG

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אברים ראשיים. Comp. ראשי אברים Negaim 6.7 in the sense of "points of the limbs", in Baba Kamma 93a however אברים = ר' א'.

אחדות. Comp. Gabirol ed. Davidson p. 87 באחדותך, ואחדותך. Abraham b. Hiyah in his חבור המשיחה Introduction and paragraph 21 uses it in the sense of "unit".

איכות Albarceloni יצירה 82: פרוש ס' יצירה והאיכות and the quality.

איצטונה In Babli the regular form is איצטבא with צ while Yerushalmi has איסטבה resp. איסטוה. Comp. Krauss, *Lehnwörter*, s. v.

אלכסון diagonal is found several times in the Tosefta and is quite frequently used in the Babylonian—but not Palestinian!—Talmud; comp. the references in Krauss, *Lehnwörter* s. v. Sefer Yezirah likewise has it, while Abraham b. Hiyah in his חבור המשיחה uses אלכסון (paragraph 13) also the Arabic equivalent קוטר. See further below s. v.

אמהות. Comp. Albarceloni יצירה 179: פרוש ס' יצירה והיא האם הגדולה and this is the main principle. The same author remarks on page 217 with regard to שלש אמות of the Sefer Yezirah: ואמות הם שרשים. Comp. also ibid. שבע אמות השרשים. On אם למסורת comp. Halper, *Zeitschrift A. T.* XXX, 102 and see further Responsa of Alfasi No. 1 who is of the opinion that אם למסורת means there is support for etc.

אמונה (1) Comp. Albarceloni יצירה 179: פרוש ס' יצירה, bottom בעלי האמונה people of the—true—religion. See further Rabbenu Hananel מגדל חננאל 35.

אמונה (2) Comp. Ibn Ezra יסוד מורא f. 30a אמונות dogmas.

אמתה Comp. Zunz *Synag. Poesie* 628 and *Nachtrag* 66 who gives many references for the use of the word to which might be added many more. Comp. f. i. *Responsa of the Geonim* ed. Lyck, p. 4, 9a; Hadassi, *אשכול* 26d and 31a; Maimonides, *Yad*, Yesode ha-Torah 1.1. As far as I can remember the absolute form is never used.

אנה Comp. Albarceloni יצירה 179: פרוש ס' יצירה האניות space.

אנושי Comp. Albarceloni יצירה 179: פרוש ס' יצירה human.

אורך longitude frequently used by Maimonides; comp. f. i. *Yad*, קדוש החדש 17,3.

בהמיות Comp. Albarceloni יצירה 179: פרוש ס' יצירה בהמי belonging to the animal nature.

- בחינה** Comp. the Responsum of R. Saadia in שערי צדק p. 8a, n. 54; ושתי בחינות two criteria; ובחינתו and the criterion for him is. It is however possible—though not probable—that this Responsum was originally written in Arabic and later translated into Hebrew.
- בחירה** free will; Comp. Hadassi אשכול 20a and 20b.
- בטל** The phrases ואין זה פעל בטל is modeled after the talmudic פעל בטל; comp. Baba Mezia 30b.
- בין בעל דין** litigant is tannaitic as well as amoraic; comp. the references in Aruk ed. Kohut s. v.
- בעל חיים** very frequent in the Talmud; comp. Dictionaries s. v.
- בעל תורה** In Talmud and Midrash בעלי תורה—the singular does not occur!—the students of the Torah i. e., the scholars, are contrasted with בעלי מצות; comp. dictionaries s. v.
- ברא** to create *ex nihilo*. Comp. Ibn Ezra on Gen. 1.1: רובי המפרשים אמרו 'שהבריאה להוציא יש מאין... ושכחו ויברא אלהים את התנינים וכו'.
- ברייה** Comp. Maimonides, Yad, Deot. 6.1: דרך ברייתו של אדם it is the nature of man. Comp. further below s. v. טבע.
- גדר** (1) class. Comp. Albarceloni יצירה פרוש ס' 153 המלאכים אל גדר האדם עלות האדם.
- גדר** (2) definition. Comp. Abraham b. Hiyyah הגוף הנפש 1b and 2a גדר האדם the definition of man, גדר הגוף the definition of matter.
- גוף** material body. Abraham b. Hiyyah הגוף הכולל את 2a: ותמצא גדר הגוף הכולל את הגוף הנפש comp. further; Maimonides, Yad, Jesode ha-Torah 2.5 and 5.4.
- גוף** (2) essence is talmudic; comp. expressions like גופו נופי תורה נופי הלכות, גופו נופי תורה נופי הלכות, גופו נופי תורה נופי הלכות, גופו נופי תורה נופי הלכות; comp. also the Aramaic גופא דעוברא and the technical term גופא the main subject.
- גופני** bodily. Comp. Albarceloni יצירה פרוש ס' 153 גופני וגופני.
- גור** (1) affirm. Comp. Abraham b. Hiyyah 36a: ואין אנו גוזרים שזה היה וכו' and we do not maintain that etc.
- גזרה** etymological derivation is frequently found in the writings of the old grammarians; comp. f. i. Ibn Ezra on שפת יתר.
- גלוי** On the different translations of the Arabic ובאטן comp., Bacher *Die Biblexegese Mose Maimuni*, p. 9, note 1. Comp. also Ibn Tibbon's translations of the המטים 8b: מגלה ונסתר, while in his translation of the *Dalal* he uses גלוי and נסתר. See further Hadassi, אשכול 31d No. 66: הנסתר מהגלוי.
- גשם** Samuel Ibn Tibbon very likely followed his father who frequently used גשם in his translation of Saadia's *Al-Amanat*. There can be however no

doubt that Judah was not the first to introduce this word into Hebrew. Hadassi who wrote his book *אשכול* almost half a century before Tibbon's translation of Saadia—the exact dates are 1148 and 1186—uses *גשם* not infrequently. Comp. f. i. 31b, bottom.

דבור The Word (= Revelation) is tannaitic as well as amoraic; in talmudic-midrashic sources frequently personified. Comp. Bacher, *Terminologie* I and II, s. v.

דבר לא מדבר. The literal translation of *שי מן לא שי* is: *דבר מלא דבר* but Tibbon wished to avoid ambiguities. *דבר לא דבר* is the name of a place mentioned in the Bible (II Sam. 17.27) and *מלא ד'* might further be read as *מלא ד'* the fulness of a word:

דין (1) is Biblical as talmudic while **דין** (2) reason is found only in Talmud and Midrash in which sources it is used in the sense of argument.

דמוי comparison. Comp. the famous Responsum of Hai Gaon in *Responsa* ed. Lyck: No. 98 *משל ודמוי*.

דמויות (3) very often used by Albarceloni in his *יצירה ס' פרוש*; comp. 2, 26, 57, 76, 77 and in many more passages.

דעה knowledge based on intellectual conception; comp. Maimonides *Yad*, *Teshubah* 9.1: *וידעו דעה נמורה נכונה*. The use of *דעות* in the sense of ethical disposition is tannaitic; comp. *Sifre Zutta* 27.16. In the translation of the title *אלאמאנאות ואלאתקאדאת* by *אמונות ודעות* Judah ibn Tibbon uses *דעות* in the sense of religious beliefs and *אמונות* stands for philosophical doctrines. As far as I know Judah Ibn Tibbon found no imitators in the strange use of these two terms.

האמנה belief. In tannaitic literature *אמנה* is found but not *אמונה*, and perhaps *האמנה* is a scribal error for *אמנה*.

הגדה statement. Comp. Dunash in *חשובת דונש* ed. Filipowski 5b: *וכל הענינים המאספים לכל דבר חמשה, הגדה, ושאלה, וקריאה, וצוי ובקשה*.

הגיון logic is perhaps used by as early an author as Dunash who writes: *כי אם ינע בהגיון ישחת הדיו והגליון*; Comp. *תשובות דונש* ed. Filipowski 31. Comp. however his introduction 6: *איך הם שונים בהגיון* where *הגיון* cannot have the meaning of logic. There can however be no doubt that Ibn Ezra was acquainted with this use of *הגיון*; comp. 14a: *יסוד מורא*. Saadia, Introduction to *אגרון* 53 bottom as well as Gabirol *מלכות* ed. Davidson 84 use *הגיון* only in the same sense as it is found in the Bible. On *הגיון* in the Talmud, comp. Ginzberg, *Unbekannte Sekte*, 70–71, and *Journal Bibl. Lit.* XLI 131, note 40.

הוזה created; comp. Gabirol *מלכות* ed. Davidson 83:—*נהיה כל הוזה*.

- הזמנה preparation very frequent in the Talmud; comp. dictionaries.
- היולי comp. Abraham b. Hiyyah's lengthy discussion on היולי in הגיון הנפש 2a. See further Albarceloni יצירה פרוש ס' p. 270, line 2 where the text is corrupt; read: חומר ואל כולי instead of חומר אלהיולי that does not make sense.
- הגדרה geometry, mathematics, frequently used by Albarceloni; comp. פרוש ס' יצירה 65, 143, 159. The participle form מהגדו is found in the Babylonian Talmud; comp. Aruk s. v. הגדו who knows also the later form הגדס.
- העברה (2) Comp. Saadia Alamanat II, 84 (44) מנאו מן אללה in Hebrew העברה מהלשון applied expressions which must not be taken literally.
- הפלגה exaggeration. Comp. Bekorot 43b: הפלגתה you exaggerate.
- הפסד Maimonides in Yad very frequently uses הפסד in the Arabic sense of the verb; comp. *Yesode ha-Torah* 2, 3; הווים ונפסדים; 4, 4; *Abodah Zarah* 2, 1 ואינם נפסדים. Comp. s. v. נפסד.
- הצעה explanation is certainly modelled after the talmudic הצעה של משנה (comp. dictionaries) but very likely הַעֲצָה is to be read, otherwise the correct form would be הצעה של משנה.
- הקפה comprehension. Comp. Saadia בקשה (beginning תחלה אין לך תחלה) in the Siddur ed. Wilna 1914 p. 1085: איך יקיפנו בעל תכלית וכו' how could a finite comprehend Him. I have my doubts however about the genuineness of the first paragraph of the בקשה which looks to me like a later addition to Saadia's great litany. The expression יקיפנו does occur only in the first part thereof.
- הקף rotation. In the Hebrew of the Talmud הקפה is used and hence Harizi's rendering of דוראן by it but in the Aramaic הקיפא is the word used.
- הקש analogy, belongs to the terminology of the Tannaim and is very frequently used by them as well as by the Amoraim; comp. Bacher, *Terminologie* I and II, s. v.
- הרגשה. In the sense of sensation used by Maimonides in his epistle to the scholars of Marseille; comp. *אגרות הרמב"ם* ed. Leipzig, 25a. Comp. also Hadassi, Eshkol, 22d and 29c.
- הרחבה במאמר comp. Abraham b. Hiyyah המסחה, paragraph 166, end: הרחבת הלשון.
- הרמס is the correct form and not הורמס as Hadassi has it, who strangely enough confused הרמס Hermes of the Greeks with הורמס Ormuzd of the Persians referred to in several places of the Babylonian Talmud. Attempts to identify הנוך with Hermes are very old. The pseudo-Epigrapha *Enoch* and the *Book of Jubilees* are acquainted with this identification.

- השגה**. The verb **השג** to perceive frequently used by Maimonides, *Yad*, *Jesode Hat.* 1.10; 2.8 and many other passages; comp. also Gabirol, 100.
- השוואה** comparison used by Rabbenu Hananel **מגדל הנאל** 36 and Albarceloni פרוש ס' יצירה 3, 76.
- השפעה** emanation. Maimonides in his letter to the community of Marseille uses a lengthy paraphrase to express the idea of emanation; comp. כח האל ית' צף בתחלה על הגלגלים וכו' ומן הגלגלים יצוף ויתפשט: 25b: *אגרות הרמב"ם* בזה העולם.
- זווית** angle is found in the oldest treatise on geometry in Hebrew, the *מסורת* which very likely dates from the early Geonic period.
- זווית נצבת** right angle. Abraham b. Hiyyah in *חבור המשיחה* uses frequently נצבה; comp. f. e. paragraphs 10-11.
- זיוף** falsity occurs in its Hebrew as well as in its Aramaic form **זיופא** several times in both Talmudim; comp. Dictionaries, s. v.
- חבור** work. Comp. the very instructive remarks of Zunz (*Gessammelte Schriften* III, 56-58) on the history of this word to which I would like to add as follows. In Geonic writings **חבור** is composition, diction or style; comp. Sherira Gaon in his *Letter*, ed. Lewin 10, 18, 23, 31 (bis), 36, 43, 48, 51. In some of these passages **חבור** is used almost in the sense of work, book; it is however Albarceloni who was the first to employ it as a synonym for **ספר**; comp. the opening line to his *השטרות*. In the introduction to his *מפתח* R. Nissim Gaon speaks of **על חבור התלמוד** which means following the order of the Talmud and of the Mishnah as **חבור נמרץ** which is to be translated as "a composition of excellent style", and not as Zunz has it an excellent work. Interesting is **אחד מן המחברים** for "an author" in Albarceloni, פרוש ס' יצירה 53.
- הדרות**; Comp. Abraham b. Hiyyah *ספר המשיחה* paragraph 10: **זווית חדה**; for corne he uses **מוצק** *ibid.* 130.
- חדש** create is Biblical; comp. Ps. 51.12, where **ברא=חדש**. Comp. also Mekilta בשלה 4, ed. Friedman, 50b: **עולם חדש**: the world which God will create after the destruction of this one. See further Sanhedrin 97b: **מחדש עולמו**.
- העולם** creation ex nihilo is very likely influenced by the talmudic expression **מחדש עולמו** Sanhedrin 97b; comp. the previous note.
- יחייב** (2) to affirm. Comp. Maimonides in his letter to Ibn Tibbon 25a **יחייב** וישלל שם משפטים וישלל and he will affirm certain things and deny others.
- אדהית** metaphysic occurs in Albarceloni **יצקה ס' פרוש** 66, top; comp. also **יסוד מורא** by Ibn Ezra 42b, where perhaps **חכמת אלהות** is to be read instead of **חכמת אלהים**.

- האמת** על התורה. Comp. Ibn Ezra יסוד מורא 7a where **האמת** is to be read as **האמת**. Philosophy is the true knowledge and hence the appreciation of religion from a philosophical point of view is **האמת על התורה**. Later the Kabbalists described the Kabbalah as **ח' אמת** and Nahmanides in beginning of his commentary on the Pentateuch speaks of his explaining the Torah **אמת** i. e. from the Kabbalistic point of view.
- החילוף** rotation is tannaitic; comp. f. i. Tosefta Pesahim II (III), 8.
- החילוף** change is tannaitic (comp. Bacher, *Terminologie* I. s. v.) and **החילוף** difference is geonic, comp. Letter of R. Sherira 22. See also Albarceloni ראווי הוא שיהא הבורא חלוף מהנברא וכו' שהעושה חילוף מן המעשה: פרוש ס' יצירה והמעשה חילוף מן העושה וכו'.
- החלק** divisible; comp. Albarceloni, פרוש ס' יצירה: 79 מתחלק לשני חלקים.
- החלק** honor, dignity. I doubt whether Ibn Tibbon thought of **החלק טוב** used in Yerushalmi (comp. Berakot IV, 2) in the sense of character.
- החלקות** smoothness is Biblical; comp. Gen. 27.16 and Prov. 6.24.
- החמה** after **החמה** in II, 24 is not, as Munk believes, a scribal error but the older form. The old name of Mercury is **החמה**; comp. f. i. **החמה** ed. Wertheimer II; **החמה** Chapters VI, VII. Mercury as the planet nearest to the sun is called "the star of the sun". Comp. also Shabbat 156a: Mercury is the secretary to the Sun **החמה** וכו' **החמה**. The reading **החמה** ibid. is hardly correct, Ms. M. has **החמה** without **החמה**. Comp. however **החמה** VI **החמה** VI **החמה** s. v. **החמה**.
- החומר** (2) matter occurs in Albarceloni, פרוש ס' יצירה, 270.
- החסר** excess. Maimonides finds this meaning of **החסר** in Lev. 20.7. Comp. Ibn Ezra *ad loc.* **החסר** וכו' **החסר** **החסר**.
- החפוש** investigation. The Karaites quote the famous slogan of Anan: **החפוש**; comp. Harkavy in his notes to the Hebrew translation of Graetz, *Geschichte* p. 188 note 38.
- החפץ** will. Comp. Gabirol **החפץ** ed. Davidson 88.
- החפץ** Abraham b. Hiyyah ספר המשיחה 101: **החפץ**.
- החרוז** rhymed. Saadia אגרון 55: **החרוז** כל **החרוז**. Comp. Harkavy, *ad. loc.* and the literature on the word **החרוז** given by him.
- הטבע** (1) nature, (2) natural peculiarity and (3) habit. Supplementing the very instructive remarks of Zunz on the history of the term **הטבע** (*Synag. Poes.* 634 and *Nacht.* 66; comp. also Malter in *Cohen-Festschrift* 253 seq) I wish to remark as follows. Rabbenu Hannanel (36 **הטבע**) speaks of **הטבעים** בני האדם and of **הטבעים** שוים. In these two sentences

טבע is "the nature of" but not *nature*. Abraham b. Hiyyah הניין 42b (טבע הלב), Maimonides in his *Yad*, *Yesode ha-Torah* 4.2 (טבע האש), Albarceloni אשכנז 174, 275 (טבע אמות השרשים, טבע כל) פרוש ס' יצירה and Hadassi אשכנז 22d, 26d (טבל קדושתו, טבלו) do not know of any other use of טבע than the one found in R. Hananel. In his letters however Maimonides' טבע approaches the last development in the use of this term, reached, by the Tibbonites (Judah in his translation of Bahya is very fond of טבע nature!); comp. f. i. his letter to the scholars of Marseille, אגרות אנרות 25b. (לא מולד ולא טבע) and 26a (לא טבע ולא מולד); see further 25b: בטבעו של עולם. The purist Ibn Ezra uses תולדה respectively תולדות for nature, comp. Commentary on Exod. 4.2 and יסוד מורא 7a, 27b. In the above quoted phrases from Maimonides' letter מולד seems to be a synonym of טבע nature. See however *Yad* תשובה 5.4 according to which מולד=תולדה constellation at the time of birth. Peculiar is טבעים ד' the four elements in אשכול 19c. In Maimonides' letter to Ibn Tibbon אגרת הרמב"ם 27a טבע בן אגרת הרמב"ם=habit, disposition. Comp. s. v. מוטבע.

טענה argument occurs frequently in the writings of Ibn Ezra; comp. f. i. his Commentary, Gen. 47.4: גם זו אינה טענה.

ידוע is better than יודע; the latter is one who knows, the former a man of knowledge, scholar. Comp. nouns like רכוב, טחון, זכור, and many more like them in mishnaic Hebrew.

ידועה cognition is mishnaic; comp. f. i. ידועות הטומאה Shebuat 2.1.

יחוד (1) unity of God. Comp. Zunz *Synag. Poesie*, 630 on the history of this word; comp. also Albarceloni, 100: כדרי שיאמינו ביחודו של עולם; Maimonides, *Yesode ha-Torah*. 1.7 seq. On the relation of the tannaic השם יחוד to the later יחוד = Arab. תחיד; comp. Bacher, *Terminologie* I, 70, note 1 and in *Monatschrift* LIV, 350 seq. 731 seq. As to the expression שמו המיוחדים, comp. Tanhuma (Yelamdenu) quoted in Makiri, Isaiah, p. 141. אף אנו מעדין עליך ב' פעמים ביום שאתה יחודי בעולמך שמע וכו'. and Bacher is to be corrected accordingly.

יחס relation; comp. Saadia. בקשה in Siddur ed. Wilna, 1914, 1085: יחס בורא אל הארון אל ברוא נדון כיחס העבד אל הארון.

יכולת freedom of will; comp. Rabbenu Nissim beginning: ולא ביכולת נודמנה לו. ולא ביכולת מלכות, ed. Davidson 89, top and Maimonides, *Yesodeh ha-Torah* 4, 3.

יצא to be actualized; comp. Ibn Ezra, Exod. 20,2. יצא למעשה became actualized.

- יצאה** (3) excretion is found in the old Midrashim, comp. '39, 11 בראשית ר' and מדרש תילים 23, 1, p. 198 ed. Buber.
- ישב** establish; comp. '52, 4 שמות ר' היו יודעין לישבו ולא היה יודעין לישב they had made the Tabernacle but could not erect it. See also Rashi Gen. 3.8: ולאגדה המישבת דברי המקרא.
- ישב** Comp. Tanhuma, Buber Gen. 8: ישבו של מקרא Rashi is very fond of this expression, Comp. f. i. Gen. 19. 15: וישבו של מקרא.
- כדור** (1) sphere is Tannaitic and Amoraic; comp. 'Aruk s. v. and *Sefat Yeter* 83; (2) universe. comp. Yerushalmi 'Abodah Zarah III 42c.
- כוכב** mercury; comp. above on חמה where I remarked that the older form is כוכב חמה. Ibn Ezra Exod. 20.14: גלגל כוכב חמה.
- כח** potentiality, frequently used by Albarceloni, פרוש ס' יצירה 27, 116, 156, 175; Abraham b. Hiyyah *Hegyon Ha-Nefesh*, 2a and Maimonides' *Iggerot* 25c.
- בכח** in potentia; comp. Abraham b. Hiyyah 2b; Albarceloni l. c. 116: והיה אלוה בכח ובעצמה; Maimonides' *Iggerot* 27d.
- כולל** common, including, is Talmudic; comp. e. g. אסור כולל.
- כמות** quantity. Albarceloni l. c. 77: כמות.
- כנוי** pronominal suffix, is used by the old grammarians; comp. e. g. Maḥberet Menahem s. v. כן, 4.
- כח** category, class, is tannaitic; comp. e. g. the words addressed by R. Yohanan b. Zakkai to his pupils; אהם... מומנין לכת שלישיה, Tosefta Ḥag. II.
- בלשון** verbatim. לשון expression, belongs to the oldest terms of Hebrew grammar coined by the Tannaim. Comp. Bacher, *Terminologie*, I and II s. v. Later Rabbinic writers use זה לשונו in introducing a verbal quotation.
- מדבר** rational; comp. Rabbenu Nissim, *Mafteah*, introduction; Abraham b. Hiyyah 1b החי הרברן; Onkelos Gen. 2.7 translates נפש חיה by רוח ממלא.
- מהות** οὐσία used by Albarceloni פרוש ס' יצירה 82.
- מהנדס** comp. the note on הנדסה.
- מוטבע** compare the remarks on the use of טבע in note s. v. to which I would add that in Niddah 20b טבעא is used in the sense of climate i. e. the nature of a certain country or locality. On טבע element, comp. *Bemidbar* R. XIV 12 ארבעה טבעים the four elements.
- מופלא** excellent (comp. *Mishnah Horayyot* 1, 4 מופלא של ביד the most prominent member of the court) belongs to פלא (1) wonder while מופלא strange to פלא (2)=פלא divide, separate, and hence מופלא=טופול strange.
- מופסדים** false; comp. נפסד.

- מופת demonstration, proof; comp. Albarceloni יצירה 66 פרוש ס' חבור המשיחה 43. חבור המשיחה gives for it a proof; Abraham b. Hiyyah.
- חותר a decisive syllogism; comp. Maimonides' letter to the scholars of Marseille in Iggarot 25a and in the same letter ibid: המופתים החוקים
- מוצא mineral; comp. Job 28.1
- מורגש percept; comp. Bamidbar R. XIV 12 מורגשות וה' מורגשות where מורגש is used in a different sense.
- מורכב comp. Albarceloni l. c. 153. In many places of this book the form מרכב is used; comp. e. g. 79, 84, 270.
- מושג comp. note on השני and comp. further Maḥberet Menahem 4a s. v. אדם and s. v. אור.
- נצוח dialectic argument; comp. תשובה נצחה in Sanhedrin, 105a and 108b where נצחה cannot have the meaning of victorious, irrefutable but the reverse: argumentative, dialectic. In the first passage of the Talmud תשובה נצחה=תשובה נצחה in Jer. 8.5, and as the context proves can only mean a dialectic argument. Later writers (compare e. g. RABD, הלכות תשובה 5, 50, as well as modern lexicographers erroneously take נצחה ת' to mean an irrefutable answer.
- מחצב mineral; comp. Maimonides' Iggarot 25b while in his Yad, יסודי התורה, in a similar sentence he uses מתכת for mineral; comp. also Abraham b. Hiyyah, 1b who uses מתכות.
- מחשבה reflection. Comp. Maimonides' Yad עבודת כוכבים 2, 3 where מחשבה is best translated by reflection and not thought.
- מין species; comp. Maimonides' Iggarot 28.
- מיתר Sinew, used by Abraham b. Chijah חבור המשיחה 102.
- מנהג very frequent in the Talmud and in the later Rabbinic literature.
- מעמד (1) scene of revelation, is influenced by the Biblical phrase יום אשר עמדה לפני ה' וכי' Deut. 4.10 and is found in Hegyon ha-Nefesh 7b.
- מציאות existence; comp. Gabirol, Ketter Malekut, ed. Davidson, 87, 100. The use of the Hebrew מצא and its derivatives in the sense of the Arabic *wujud* is very widely spread among the Medieval Hebrew writers. Gabirol as above and further p. 84: נמצא; Abraham b. Hiyyah, Hegyon ha-Nefesh 1a; נמצאות Ibn Ezra, though a great purist, writes nevertheless in his commentary, Exod. 25.40: ולא ימצא לברו and has no existence of his own. Maimonides in the very first line of his Yad uses no less than five forms of המצאות=Arab. *wujud* to exist: 1) מצוי; 2) ממציא; 3) נמצא; 4) המצאו; 5) המצאות also Albarceloni l. c. 89. Comp. מצוי... שימצא... להמצא... נמצא.
- ממציא creator used by Maimonides, Yad, beginning; comp. previous note.

- מניע mover, i. e. God. Comp. *Iggerot ha-Rambam* 28a הגולל i. e. God.
 מקובלות Comp. note on קבלה.
- מקיף (2) the ninth sphere; comp. Ibn Ezra, Exod. 20.14.
- מקום space; comp. the quotation from Saadia's introduction to Gen. in Albarceloni l.c. 89.
- מקרה = Arabic אל ערץ accident. Comp. Albarceloni l.c. 14 bottom: ויש דבר שהוא מורע [מורע]. אין בו כח להעמיד בעצמו והוא נמצא מתחלף בנוף והוא הנקרא ערבי ערץ. In his lengthy discussion on the term "accident" he uses (p. 15) several times מקרה and not מורע which is undoubtedly influenced by the cognate Arabic ערץ. Ibn Ezra likewise has מקרה (Commentary, Exod. 3.15 and 25.40) while Maimonides in his *Yad* prefers מאורע; comp. *Yesode ha-Torah* 1,7 and 3,3. Comp. also Hadassi, *Eshkol* 31b bottom.
- מרובע square, frequently used by Abraham b. Hiyyah in his המשחה ס'; comp. glossary s. v. Albarceloni, l. c. has it likewise; comp. 65, 86. In the Talmudim the part. *pu'al* מרובע is found frequently; comp. dictionaries s. v.; משנת המדות, beginning 'מר=square.
- מרכז center. Abraham b. Hiyyah was very likely the first to introduce the Arabic work into Hebrew; comp. his המשחה ס' 14.
- המריץ comp. Rashi, Job 6.25 מליצה ל' מליצה... מה נמרצו... In modern dictionaries of the Bible the emendation נמלצו is given but not the reference to Rashi! Comp. also the quotation from R. Nissim, s. v. הבור where נמרץ is used in the sense of נמלץ.
- משכיל a thinker is a favored word with Ibn Ezra who uses it in his Biblical Commentaries as well as in his other writings very frequently. Comp. also *Maḥberet Menahem* s. v. אדם who likewise uses *maskil* in the sense of a thinker.
- משנים dualists. Ibn Tibbon in his translation of מאמר החיית המתים beginning, uses this word again for dualists, while Albarceloni, l. c. 80 and 81 speaks of the בעלי השנים. Comp. also the quotation from *Yelamdenu* in *Or Zarua*, 20 and Naḥmias on Prov. p. 137 which reads וקם שונים אל התערב אותם שהיו אומרים שני אלהות משנים. I would accordingly suggest the reading משנים from שנה to double, and besides if משנים were derived from משנה the expected spelling would be משניים.
- נטייה inclination; comp. Maimonides, *Yad*, *Yesode ha-Torah* 3, 5.
- נכחי parallel. Abraham b. Hiyyah in his המשחה ס' 12 and 44 uses נכחי which is better than נכחי of T.
- נמוס a legislative code, frequently found in the Talmud and Midrash; see Krauss, *Lehnwörter*, s. v.

- נמצא** Comp. note on מציאות.
- נמשל** implication of an allegory. The text has 'ענין הנ', 'דבר הנ' or 'כלל הנ' in which cases נמשל is part *nif'al* frequently found in Talmud and Midrash.
- נענוע** movement, comp. *Maḥberet Menahem* s. v. אבק end and s. v. אדם 16b in Talmud נענוע means shaking.
- נפסד** perishable, destructible. Maimonides in his *Yad* uses very frequently *nifsad* in this sense which of course is an Arabism; in Talmudic—Midrashic sources *nifsad* has never this meaning. The following are some of the passages in the *Yad* where this use of *nifsad* occurs: יסודי התורה, 2, 3, and 4, 4; עבודה זרה 2, 1 שחיטה 3, 1 טומאת אוכלין 2, 14; Comp. *s. v.*, הפסד.
- נפרד** incorporeal being. Maimonides uses the term *zurot nifradot* to describe the angels; comp. *Yesode ha-Torah* 2, 4 and 5; comp. also his letter to Ibn Tibbon in *Iggerot* 28a.
- נפש חיה** comp. Abraham b. Hiyyah *Hegyon ha-Nefesh* 11b and 12a who writes נפש החיה and הנפש החיה. On p. 11a he also uses הנפש הבהמית; comp. Albarceloni l. c. 179 and note on בהמי.
- נפש מדברת** the rational soul. Abraham b. Hiyyah, *Hegyon ha-Nefesh* 11a, 11b, uses for it the terms נשמה החכמה (on p. 11a misunderstood by the editor who read החכמה and hence added שהיא) and נשמה ההוגה respectively; Comp. *s. v.*, מדבר.
- נפש צומחת** the vegetative soul. Comp. Abraham b. Hiyyah IIa שלש נפשות אנוש (אנושי צמחי) read אנוש (אנושי צמחי); see also Albarceloni l. c. 179: אנוש (אנושי צמחי).
- נפשי** relating to the soul. Albarceloni l. c. has several times נפשי comp. p. 153.
- סבה** cause. Biblical נסבה (II Chron. 10.15) was not without influence on the later *sibbah* which for the first time occurs in a responsum by the Gaon R. Hai b. Nachshon; comp. שערי תשובה 143. I have however serious doubts as to the genuineness of this responsum which seems to be of a much later time. The Tibbonides however were not the first to use *sibbah* as it occurs frequently in the works of Ibn Ezra and Maimonides. Comp. e. g. the former's Commentary, Exod. 20.1, and *Yad* רוצח 3, 5. The latter also uses frequently the verb סבב to cause, comp. *ibid* 2, 5 and 4, 10.
- (2) effect. The passage I, 13 is quite correctly explained by Abrabanel *ad loc.* It is however very interesting to note that Maimonides in his Commentary on the Mishnah, *Nazir* 9, 2 paraphrases רגלים לדבר by רגלים לדבר ויצא לדבר שאין לו תכלית and according to him he writes in *Yad* תשובה 4, 3: רגלים לדבר יש לו רגלים which means "because the matter has fargoing conse-

- quences" and not as the commentators erroneously explain it. There can therefore be no doubt that Maimonides takes רגלים to have the meaning of consequences and hence his explanation of Zech. 14, 4.
- סובב circumference. In משנת המדות 1: סביבה. Comp. *Ohalot* 14, 4: זיית שהוא סובב את כל הבית and comp. סיבב the gallery around the altar frequently referred to in the Mishnah.
- סכנגבין oxymel; comp. the explanation given by Maimonides in his letter to Ibn Tibbon, *Iggerot* 28b.
- סמיכות proximity = Talmudic סמיכה while סמיכות is used only in the sense of ordination i. e. laying on of the hands.
- ספק difficulty; comp. Maimonides *Iggerot* 28b.
- ססתם in general. Talmudic ססתם; comp. dictionaries s. v.
- עגולה (1) circle, occurs in the oldest mathematical treatise in Hebrew; comp. משנת המדות 2. Abraham b. Hiyyah ס' המשיחה 100 and *Hegyon Ha-Nefesh* 24a uses it likewise and even such an early writer like Menahem is acquainted with this mathematical term; comp. *Mahberet Menahem* s. v.; see also note on עיגול.
- עודם התחתון Abraham b. Hiyyah *Hegyon Ha-Nefesh* 5b and Ibn Ezra use it likewise; comp. the latter's commentary on Exod. 3.15 and 20.1.
- עומדים permanent; comp. Saadia, בקשה 10 85: ואת העולם... הבא עולם עומד.
- עורק muscle is according to Dunash (compare *Teshubot Dunash* p. 68 s. v. p. 85) classical Hebrew and Rashi on Job 30.17 accepts his view.
- עיגול circle. The old treatise on mathematics משנת המדות as well as Abraham b. Hiyyah use עגולה (see note s. v.) and עגול for circle. Comp. also Maimonides *Yad*, *Teshubah* 5.4, while in *Qiddush ha-hodesh* 16, 1 he has עגולה. In the Talmud עיגול=circle while עגול and עגולה are used only as adjectives.
- עיון speculation. The noun occurs in the Talmud only in the expression עיון הפלה the meaning of which is very doubtful (perhaps an euphemism: distraction during prayer!) and is not frequently found in later writers. Saadia in his responsum 7 (ed. Muller p. 95) uses העיון הראשון but very likely the responsum was originally written in Arabic and later translated into Hebrew. Abraham b. Hiyyah *Hegyon ha Nefesh* 8b has עיון יפה and similarly Maimonides, *Iggerot* 27d. In *Hegyon ha-Nefesh* 5b 6b 110a: בעלי העיון=חכמי המחקר of Tibbon.
- עלה cause, is found in Syriac writings antedating the Arabic period and very likely Arabic עלה is taken over from the Aramaic (Syriac?); comp.

Schulthess, *Hon. Wurzeln* s. v. Maimonides, *Yad, Yesode ha-Torah* 2.6 uses עלה but I do not remember to have met with it in earlier writers with the exception of Albarceloni l. c. 31 and 92.

עלול effect; comp. Maimonides *Yad, Yesode ha-Torah* 2, 6 and see also the the previous note.

עמידה existence, is found several times in the Midrashim; comp. dictionaries s. v. See also Ginzberg, *Geonica* II, 130 line 11 and 131 line 10 where however להעמידה is to be read instead of לה. See also *Hegyon ha-Nefesh* 17b.

ענין (3) state, (4) manner and (5) affair, is Talmudic; comp. dictionaries s. v. (8) attribute; comp. Albarceloni l. c. 80. In that sentence as well as in the entire lengthy discussions of the attributes of God Albarceloni uses ענין in the sense of attribute.

עצב nerve. The old grammarians and commentators of the Bible considered עצב nerve as classical Hebrew; comp. Ibn Ezra on Job 10.8 and Parhon s. v. עצב, end.

עצם essence; comp. *Hegyon ha-Nefesh* 8b bottom and Ibn Ezra on Gen. 41.18 and Exod. 3.15; 20.1 who are acquainted with this use of עצם. In *Yad, Teshubah* 1, 3 עצמו של יהי"כ is Biblical בעצם היום. Albarceloni l. c. 116 has several times עצמה instead of עצם.

ערך relation is used by Saadia בקשה 1085 (comp. however the remarks in note on יחס); Ibn Ezra, Exod. 3.15; Abraham b. Chijah ס' המשיחה 2.

פנה principle; comp. Rabbenu Hannanel מנרל הננאל 35.

פירוק refutation, solution, is Talmudic in its Aramaic form פירוקא; comp. dictionaries s. v.

פשוט (2) literal meaning, often used in the Talmud in contrast to *derash*.

פתח beginning; comp. the Midrashic פתח introduction; see Bacher *Terminologie* II, 176-178. It is however not unlikely that the Midrashic terms פתח and פתח mean "explain" and "explanation". Comp. Luke 24, 32 and *Derek Erez Zutta* 2: שנו ורנו בפתחיה "study and meditate its explanations".

צורה (1) form i. e. the actuality of matter which is potential. Comp. Abraham b. Hiyyah, *Hegyon ha-Nefesh* 2a who defines צורה as דבר שיש לו כח ונבורה להלביש את ההיולי כל דמות וכל תמונה. Ibn Ezra on Exod. 25.40 is also acquainted with this meaning of *zurah* and he uses it in many other passages of his works. Maimonides, *Yad, Yesode ha-Torah* has it frequently comp. 2, 3; 4, 7-8. צורה in II 9, 25 stands for מול; comp. Maimonides, *Yad, Yesode ha-Torah* 3, 6: כל חלק וחלק העלו לו שם על שם צורה זו שתראה בו מן

הכוכבים שלמטה ממנו והם היולות ששמותם טלה וכו' Comp. also the next paragraph in Maimonides: צורה שנים עשר צורות.

צורה נברדת immaterial form. Maimonides, *Yad*, *Yesode ha-Torah* 2, 3 uses *zurot nifradot* and not *zurot niw'alot*. Comp. also Hadassi, *Eshkol* 31c: צורה מופרדת=צורה.

קבלה tradition, is found only once in the entire Talmudic-Midrashic literature; comp. *Abot R. Nathan* 45, 117: "עליו היה ר' מאיר אומר בקבלה" etc. In Geonic writings it occurs, but not very frequently; comp. Letter of R. Scherira ed. Lewin 31 and 60; Hai Gaon in *Teshubot ha-Geonim* ed. Lyck 1, 4a; 31 and in *Shaarei Teshubah* 342. Rabbenu Hananel has it several times; comp. *Teshubot Ha-Geonim* ed. Lyck 116 and Migdal *Hananel* .26. His colleague, R. Nissim, uses it several times in the introduction to the *Mafteah*. Among the post-Geonic writers who use it are Albarceloni l. c. 66, 86, 187; Ibn Ezra very frequently in his Biblical Commentaries, and Maimonides, introduction to his *Yad* and *Melakim* 12.2. The usual term for tradition in the *Yad* is however שמועה, especially to describe such a one as transmitted by Moses orally. The favorite designation of the Rabbanites by the Karaite writers as בעלי קבלה cannot be traced back with certainty to old authors. The Rabbanites use sometime קבלה to describe the revealed truth (i. e. Bible) in contrast to the demonstrative truth דרך המופת; comp. Bacher, *Bibel exegese* 6, note 4; 40, 3; 49, 4; 145, 2 and Posnanski, *the Karaite...Opponents of Saadia*, 69, 2. The Karaite Hadassi who used a translation of Saadia's *Amanat* different from Tibbon's has קבלה for כבר צחיה of Saadia, 3. For מקובלות of Tibbon the Geonim and others have מועתקת; comp. e. g. Hai in *Teshubot ha-Geonim* 5b top; והלכה מועתקת היא מנשה.

קבץ to contain=Arabic *namc* is very frequently used by Maimonides in his *Yad*, comp. Bacher, *Tanhum Jerushalmi* s. v. Comp. also Rabbenu Nissim, introduction to *Mafteah*, מהקבלה, שיש בידם מהקבלה, which is likewise influenced by Arab. *namc*. See also *ibid.* ותקבץ עם חכמי דורו. which is likewise an Arabism. Eldad ha-Dani has several times דעתו מקובצת "his mind is concentrated" which is very likely also influenced by the Arabic *namc* כלבו. Comp. Epstein, *Eldad*, 127, note 34 and Schlössinger, *The Ritual of Eldad*, 37.

קדמות beginningless; Comp. Gabirol, *Keter Malekut*, ed. Davidson: ואין הפרש וקדמותך בין אלהותך... וקדמותך. Comp. also *ibid.* לכל קדמון

- השוה equator, is used by Maimonides *Yad, Quiddush ha-Hodesh* 11, 17-
Hegyon ha-Nefesh 24 has קו ישר.
- קוטר diameter; comp. Abraham b. Hiyyah, חבור המשיחה parag. 13: ואלכסון
אלכסון. והעגול הוא קו החולק אותו לשנים ונקרא בלשון ערבי קוטר.
- קניה acquisition; comp. Rabbenu Nissim introduction to *Mafteah*, beginning.
- קרוב probable; comp. *Maḥberet Menahem* s. v. אובל and s. v. אף, end. Ibn
Ezra is especially fond of the expression *qarob*, probable, and *raḥoq*,
improbable.
- בקרוב approximately. Abraham b. Hiyyah חבור המשיחה, introduction 4 has בקירוב.
ראיה proof is tannaïtic and amoraic.
- ראשי פרקים: *Hagigah* 13a: ראשי פרקים.
- ראשון ראשון gradually is Talmudic; comp. *Rosh Hashanah* 17a.
- ראות sight, vision; comp. Maimonides, *Iggerot* 28.
- ראשים component element; comp. Ibn Ezra on Exod. 20.1 towards the end:
ואנשי המחקר מצאו כל דברי הגופות שהם ' והם ראשים כללים.
- רבו plurality, is used by Gabirol, *Keter Malekut* 84 and Abraham b. Hiyyah
משיחה 21.
- ריבוע square; Abraham b. Hiyyah uses ריבוע in the sense of quadrature (26 משיחה)
while in the Talmud (comp. dictionaries) it means square.
- רוחנית spiritual force; comp. Hai in *Teshubot ha-Geonim* ed. Lyck 28 and
Albarceloni, l. c. 153 הוכות רוחני נפשנו "the reward is of the spiritual nature".
- רחוק absurdity; comp. s. v. קרוב.
- רעיון imagination; comp. Gabirol, *Keter Malekut* ed. Davidson, 100: לא
שיגורו רעיון; comp. s. v. שכל.
- רשות domination, is Talmudic; comp. dictionaries.
- שטחים planes; comp. Albarceloni l. c. 65 and Abraham b. Hiyyah משיחה glos-
sary s. v.
- שכל mind; comp. Gabirol *Keter Malekut* 83.
- שלל negate; comp. Maimonides in his letter to Ibn Tibbon, *Iggerot* 28.
- שם there; this Arabism is frequently found in *Yad*; comp. e. g. the very open-
ing words שיש שם מצוי ראשון.
- שם המפורש the Tetragrammaton. The explanation of the term given by Munk
agrees with that of Geiger מבוצע מאמרים ed. Poznanski 98 and Derenbourg,
R. E. J. VI, 74. Comp. my remarks in the supplement to Geiger, 394.
The words of Maimonides are rather ambiguous and it is not quite clear
whether he takes מפורש to mean "separate" or "distinct". See also
Bacher, *Terminologie* I, 159 with whom Friedlander agrees. Comp.
Albo, *Iggerim*, I, 28: שם המפורש שהוא נבדל and Aaron b. Elijah חיים 74, 91,

- שמות נגזרים derivative nouns; comp. note on נזר to which I would add that as early a writer as Menahem b. Saruk uses נזרה in the sense of root-grammatical!—Comp. e. g. s. v. נז.
- שרש principle, is used by Albarceloni l. c. 92, Ibn Ezra, comp. e. g. Exod. 31, 18 and many other writers prior to the Tibbonides.
- שתוף association, is Talmudic, comp. dictionaries. See also *Hegyon ha-Nefesh* 26.
- תאר attribute, is found in Gabirol, *Keter Malekut*, ed. Davidson 84.
- תוך allegorical meaning; comp. s. v. גלי.
- תכונה (1) astronomy, is not found in the Talmud nor in the older Midrashim. The earliest reference to its usage in the Midrashic literature is to be found in מעשה אברהם (Yellinek, *Bet ha-Midrash* I, 25) but there can be no doubt that this small Midrash is translated from the Arabic; comp. Ginzberg, *Legends of the Jews* V, 212–13, note 24.
- תכונה (3) characteristic; comp. Gabirol *Keter Malekut* 102: מי יבא עד הכנתך: which must not be translated with the latest translator of Gabirol “who can approach Thy seat” but “who can apprehend Thy characteristic”.
- תכלית end. Comp. Maimonides *Iggerot* 28: תכליתו finite, מניע להכלית and similar expressions combined with תכלית in the sense of the finite. The description of God as אין לו ראשית ותכלית is a favorite phrase of the liturgical poets and philosophers. Comp. e. g. the Piyyut ארון עולם (by Gabirol); Albarceloni, l. c. 14; *Baqqashah* by R. Bahya and many more.
- תלכות dependence; comp. *Maḥberet Menahem* s. v. תב, end: ונכון לתלות: “and it is correct to make בידך dependant on בחובב”.
- תמיד enduring; comp. *Hegyon ha-Nefesh* 20.
- תנועה motion; comp. Ibn Ezra, Exod. 3, 15.
- תשבורת geometry; Rabbenu Hananel is, to my knowledge, the oldest author who uses this word but in its Aramaic form תבריאחה which Berliner erroneously emended to בתשבורת; comp. *Migdal Hananel* 38 and Berliner’s note ad loc. The Aramaic תבריאח is also used by Ibn Ezra, Hosea 14, 6 and is further found in the Genizah-Fragment published by Ginzberg, *Geonica* II, 36 where the sentence reads: חלקניה בתבריאחא.

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